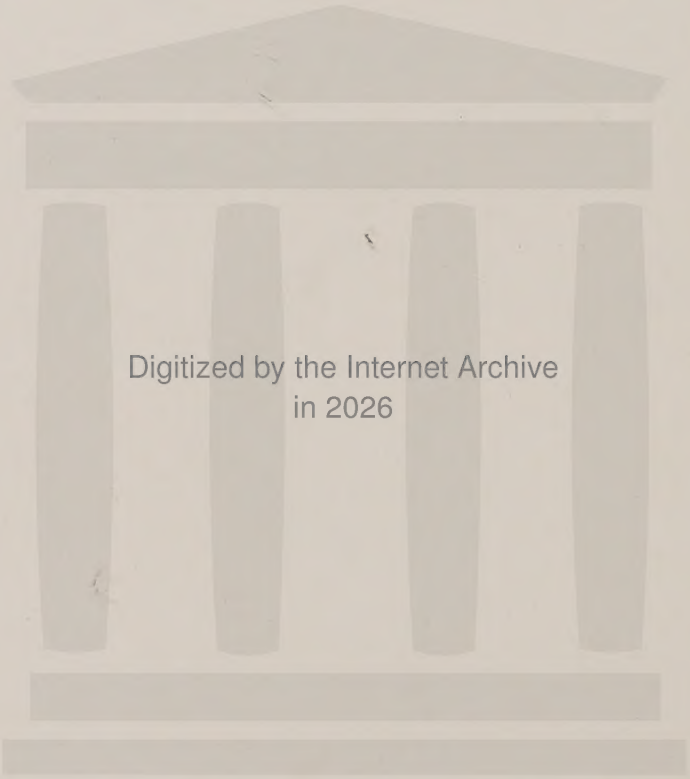
Ludus Coventriæ

or

The Plaie called Corpus Christi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OR

The Plaie called Corpus Christi

COTTON MS. VESPASIAN D. VIII.

EARLY ENGLISH TEXT SOCIETY

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The Plaie called Corpus Christi

COTTON MS. VESPASIAN D. VIII

EDITED BY

K. S. BLOCK

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PREFACE

The *Ludus Coventriæ*, unlike the other extant mystery cycles, is not connected with the trade guilds of a town, and the nature and purpose of this collection have been recognized as a problem of special interest. Investigation has been hampered by the fact that the only edition of the plays (J. O. Halliwell, printed for the Shakespeare Society, 1841), though admirably accurate as to the text, obscures, by changes in arrangement and numbering, certain significant features of the MS. It was therefore desirable that the MS. should be re-edited in order that the bibliographical factors of the problem should be clear.

The plays have, moreover, in themselves some claim to be made more accessible. They illustrate the advance in dramatic representation that was taking place in the fifteenth century. Plays like Nos. 18 and 20 (*Adoration of the Magi* and *Massacre of the Innocents*, with the *Death of Herod*), or No. 24 (*The Woman taken in Adultery*), indicate an improvement in the art of the religious drama; passages like the satiric address of Demon to the audience, p. 225, indicate a widening of its range. The *Passion* plays, which differ from those of the other cycles in being acted, not on a sequence of pageants in procession, but on a standing group, show for this reason more attempt at construction; and there are suggestions here and in some of the other plays of specially effective acting (cf. *Introduction*, p. lvi). In the stage directions of

these *Passion* plays (cf. p. 267 and p. 273) we have the most graphic picture of a fifteenth-century performance that has come down to us.

The title *Ludus Coventriæ* has been retained partly because it has been associated with these plays since the first cataloguing of the MS. by Richard James; but partly also because there is, in the opinion of the present editor, some ground for thinking that the title was used generically by James, and has therefore some importance in the history of the drama (cf. *Introduction*, p. xl).

This edition was begun in 1913, and marks of protracted and intermittent work are, I fear, obvious. My thanks are due to Sir Israel Gollancz for constant encouragement, and to the Oxford University Press for much consideration and assistance. I am indebted to my colleague Miss G. D. Willcock for help in compiling the glossary.

K. S. BLOCK.

Royal Holloway College.

March, 1922.

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ERRATA

Some lines in the second Passion play between lines 985 and 1035, and again between lines 1295 and 1355, are wrongly numbered. The total number of lines in the play is correctly given.

INTRODUCTION

Description of MS.

The MS. Vespasian D. viii of the Cotton Collection in the British Museum is a small thick volume containing 225 leaves $8'' \times 5\frac{1}{2}''$. In the process of binding the leaves have all been cut down and remounted, and their breadth varies slightly: folios 91 and 92, containing the opening of the *Magi* play, are noticeably narrower than the rest.

Pagination.

A modern hand has numbered the folios. The reverse sides are numbered by tens only, 9^v, 19^v . . . 49^v being numbered 10, 20 . . . 50; 60^v, 70^v . . . 110^v, 60, 70 . . . 110; 121^v, 131^v . . . 161^v, 120, 130 . . . 160; 172^v, 182^v . . . 212^v, 170, 180 . . . 210; and 223^v, 220.

Quires.

The lettering of the quires, A to W, is of about the same date. In four cases the original catchwords remain: on fo. 40^v, the last page of quire B; on fo. 148^v, the last page of quire N; on fo. 179^v, the last page of quire S; on fo. 189^v, the last page of quire T. In other cases the quire letters correspond with a change of paper.

Paper.

Seven different kinds of paper are found in this MS. Quires A and B (ff. 1–40^v) consist of paper of the *Bunch of Grapes* watermark (*Les Filigranes*, C. M. Briquet, Paris 1907, No. 3055). Quires C to M (ff. 41–135^v), with the exception of quire E (ff. 51 and 52) and of the interpolated folios 95, 96, and 112, consist of paper of the *YHS in a Sun* watermark (*Les Filigranes*, No. 9477). The interpolated quire E has the *Pitcher*[1] watermark of the *pot d'étain* type (*Les Filigranes*, No. 12498 or 12501), not found, according to M. Briquet, before the last decade of the fifteenth century. The interpolated folios 95, 96 have the *Hand* watermark of the gloved type marked with a *3* on the palm and surmounted by a pentagon.[2] Unfortunately not enough of the

[1] *Mind, Will and Understanding* in the Macro MS. is written on paper bearing a *Pot* watermark. E.E.T.S., E.S. xci, p. xxx.

[2] The three plays in the Digby MS., *The Conversion of St. Paul, The*

lower part of the mark on fo. 95 remains to make it clear whether the wrist is laced. No example exactly corresponding with this mark is given by M. Briquet. It belongs to the general class described by him as *Main aux quatre doigts serrés, le pouce seul écarté*. Of the subdivision *lacée au poignet*, M. Briquet gives 1526 as the date of the earliest example known to him. If the lines which can just be discerned across the gauntlet could be taken as lacing, these folios, according to the evidence of the handwriting, would be earlier. Fo. 112, also an interpolation, has no watermark, but the wire lines correspond with those of folios 95, 96. Quire N (ff. 136–48^{v}), with the exception of fo. 143, and quires P, Q, R (ff. 152–63^{v}), have the *Bull's Head* watermark (*Les Filigranes*, No. 14184). Folio 143 has no watermark, but the wire lines correspond with those of the *Bunch of Grapes* or of the *YHS* watermark. Quire O (ff. 149–51^{v}) has the *Bunch of Grapes* watermark. Quires S and T (ff. 164–89^{v}), with the exception of folios 184 and 185, have the *Two Crossed Keys* watermark (*Les Filigranes*, No. 3887). Folios 184 and 185 have again unfortunately no watermark, but the wire lines are not those of the *Two Crossed Keys* paper, but correspond with those of the paper having the *Bunch of Keys* or the *YHS* watermark. Quires V and W (ff. 190–225), with the exception of folios 213–22, have the *YHS* watermark. The interpolated folios containing the play of the *Assumption* have the *Two-Wheeled Cart* watermark (*Les Filigranes*, No. 3528).

Besides these seven watermarks in the MS. itself, another—a shield bearing a crook—is found on the fly-leaf on which Dr. James, Sir Robert Cotton's first librarian, has written a note of the contents. Only a small portion is shown, and it does not correspond exactly with any of M. Briquet's examples. It comes nearest to what he describes as *La crosse de Bâle dans un écu*, a sixteenth-century mark. Paper of apparently the same watermark is used for part (ff. 31–107) of the 1621 catalogue of the Cottonian library.

Evidence of composi-

This variety in the actual material of the MS. corresponds

Massacre, and *Mind, Will and Understanding*, are written on paper bearing different forms of the *Gloved Hand* watermark, but none exactly corresponding with that in the Vesp. D. viii. MS. The paper of *Mankind* in the Macro MS. has a *Gloved Hand* watermark. Cf. E.E.T.S., E.S. xci, p. xxviii.

in an interesting way with differences and discrepancies in the plays themselves, and throws light on the process of compilation. Some of the interpolations, folios 51 and 52, 95 and 96 and 112, are in a different handwriting from the body of the MS. and are later additions to the collection, in the case of 95 and 96 and 112 certainly, in the case of 51 and 52 possibly, replacing original material; and the play of the *Assumption*, though part of the set made up by the original compiler of this MS., is also in a different handwriting. tion of MS as to method of compilation.

In the case, however, of fo. 143 and quire O, and of folios 184 and 185, the handwriting is the same as that of the quires N, P, Q, R and S, T in which they are interpolated, and the added passages indicate the methods of the compiler.

The quires N, P, Q, R contain a separate group of plays, those that are described later in Contemplacio's Speech (fo. 165) as having been *shewyd the last 3ere*; the subject-matter is complete without fo. 143 or quire O, and the interpolation of these gives rise to duplication. From a cancelled speech in the MS. at the bottom of fo. 142 it is clear that fo. 144 originally followed on fo. 142, and the insertion of fo. 143 (containing the incident of fetching the ass and the foal) leads to a duplication of the passage beginning *ffrendys be-holde*, which occurs again on fo. 145^{v}, and to some inconsistency in the movements of Peter and John who 'abyden stylle' and yet advance towards Jerusalem. Again, a cancelled stage direction at the bottom of fo. 148^{v}, the last page of quire N, shows that quire P originally followed on. The episode of Mary Magdalen in quire O (like that of the ass and the foal on fo. 143) is not mentioned in the proclamation, and the insertion of quire O leads to a duplication of the disciples' questioning of the Saviour as to the traitor (cf. fo. 150 and fo. 155^{v}). A blank folio follows the last play of the group and the remainder of quire R is filled in with the Doctors' prologue—an entirely disconnected passage. Moreover, besides being of different paper from the rest of the MS. the quires N, P, Q, R show, as will be seen, certain slight differences in writing and rubrication.

The quires S and T offer some similarity in that here again we have traces of a set of plays which were acted separately; and from the appearance of fo. 164, the first of quire S, it would

seem that we have also part of a separate small MS. bound up to make the series. But the case is more complicated; the interpolated folios 184 and 185 could not be removed, for the last of the Seven Words comes on fo. 184 and the speech of Anima Christi is continued from fo. 185 to fo. 186; and there is no break at the end of quire T. The writer or compiler of the set of plays beginning in the S quire clearly had in his mind at starting a set corresponding with the first *Passion* plays of the N, P, Q, R quires: 'we intendyn to procede þe matere *þat* we lefte þe last ȝere. . . . Now wold we procede how he was browth þan | be-forn annas *and* cayphas · *and* syth be-forn pylate | and so forth in his passyon · how mekely he toke it for man'; but this second group of *Passion* plays does not come to any definite end, the action being continuous until the end of the *Appearance to Mary Magdalen* play on fo. 201, the middle of quire U. The MS., however, affords some traces of the original plan; there is evidence of a change of purpose at the close of the Crucifixion scene, and it can be deduced with some certainty that the original end of the Passion sequel was discarded to make room for the material on folios 183^{v}, 184, 184^{v}, 185, 185^{v}, and 186, and that the Senturyo's speech on fo. 186^{v} belongs to a separate *Burial and Resurrection* play now dovetailed on. A change in the colour of the ink suggests that the scribe paused at the line: *heloy · heloy · lamaȝabathany* (fo. 183^{v}). The writing also becomes smaller with the next line, and, at the bottom of the folio, is cramped as if to fit in more than was allowed for. It appears from slight indications in handwriting and ink as if the scribe went on from the line mentioned to fo. 186^{v}: *Senturyo. A now trewly telle weyl I kan*; and that later he returned and filled up the remainder of fo. 183^{v}, continuing on fo. 186 and fitting in the interpolated folios. That the material on the interpolated folios and fo. 186, though dovetailed in, is itself an interpolation is proved by the discrepancies it involves: Mary having passed into the Temple (fo. 185 interpolated) is yet at the foot of the Cross to receive her son's body (fo. 188); the Centurion makes his speech, recognizing the Crucified as the Son of God, twice (fo. 186 and fo. 186^{v}), and Nicodemus seems to make a double entry (fo. 186 and fo. 188). Additional evidence from the MS. of disturbance at this point is the change in the

pointing; the mid-line point, having been fairly abundant in the preceding folios of the T quire, ceases after fo. 183^{v}. No instance of borrowing from *The Northern Passion*, otherwise so marked a feature of this group, occurs in this interpolated portion.[1] The MS. throws no additional light on the correspondence of change of paper and change of material at the junction of the T and U quires. Though there is no break in the action here the changes of metre, of the form of Pilate's name from Pylat to Pilatus, and of English for Latin stage directions,[2] the cessation of reminiscences of *The Northern Passion*,[1] as well as the double *exeunt* of the knights (fo. 189^{v}, last of T, fo. 190, first of V), point to the use of different material, but the scribe appears to have gone on continuously. Quire T is half the size of quire S.

Hand-writing.

The bulk of the MS. is the work of one scribe, probably of the third quarter of the fifteenth century. The date 1468 is written at the close of the *Purification* play on fo. 100^{v}, but this play is an interpolation, and it is possible that the date is specially connected with it rather than with the compilation.

The writing varies considerably, but the variations are better accounted for as due to parts of the MS. having been written at different times than as due to change of scribe. The system or rather want of system in the use of capital letters remains the same—the preferential use of the capital forms of *t* and *n* at the beginning of lines, the arbitrary use of *ff* and *f*, and of *A* and *a*, and the sporadic use of capital forms of *e* and *r*.

The most noticeable variation is found in the quires N, P, Q, R, where the writing is more angular and altogether rougher and less shapely. Exceptionally large capitals appear throughout these quires, and a few specially tall letters in the top lines. The scribe also more often writes *þe* instead of *þ^{e}* than elsewhere in the MS. The writing remains irregular, though less so, in quires S and T—that in the interpolated folios 184, 185, as in the interpolated fo. 143 in quire N, being noticeably firmer.

[1] Cf. *The Northern Passion*, edited F. A. Foster, Ph.D, E.E.T.S. 147, Part II, pp. 90–5.

[2] In quires S and T 56 English stage directions, 12 Latin, two of the latter on the interpolated folios; in quires V and W (excluding *Assumption* play) 2 English, 21 Latin. It may be noted that English and Latin stage directions are mingled in the latter part of the Digby MS. *Mary Magdalen* play.

It recovers its earlier form in quire V. There are minor irregularities in the earlier quires. It is sometimes much more cramped than at others, and once, on the other hand—folios 61–6, the end of quire F—it assumes a larger and more widely spaced form. The genealogies filling the bottoms of some of the folios (ff. 16^{v} et seq., 21 et seq., 37) and the Psalms and Canticles quoted in the *Mary in the Temple* and *Visit to Elizabeth* plays are in liturgical script; the notes on the five Annas (fo. 37^{v}) and on the April Calendar (fo. 74^{v}) are in an ornamental book-hand.

Additions. There are three other handwritings to be found in the MS.: (1) that of the interpolated quire E (ff. 51, 52) containing the conversation between Joseph and his kinsmen in the *Betrothal of Mary* play; (2) that of the interpolated folios 95, 96 in the *Magi* play, and of the interpolated fo. 112 containing the opening of the *Baptism* play; (3) that of the *Assumption* play.[1] The first is a rough cursive hand of the close of the century decidedly later than that of the body of the MS. This writer uses the full *th* form, and neither the *þ* nor the *ȝ* appears in this passage. The second is also a cursive hand, but of a less untidy character. Halliwell speaks of it as 'a more recent hand', and this writer was, as will be seen, at work as a corrector of the MS. after its compilation; but the opinion of authorities is that the hand cannot be said to belong to a later type than the original scribe's. This writer uses the *þ* (in the later *y* form) and the full *th* form in about the same proportion as the chief scribe; like him he uses the *ȝ* in the word *ȝe*, but he uses the forms *you* and *your* where the other invariably uses *ȝow* (*ȝou*) and *ȝour*. This writer uses a curious form of final *s*.

The third hand was also thought by Halliwell to be later, but is now also assigned to the same period as the chief hand. It is of a different character, more cursive and less clear. This writer uses many fewer contractions than the other contributors to the MS. He does not use the *ȝ* at all; the only time it occurs

[1] Miss Swenson (*An Enquiry into the Composition of the Ludus Coventriæ*, University of Minnesota, Studies in Language and Literature) finds two other hands in the Prologue of the Doctors and the Prologue of Contemplacio in the *Passion* play respectively. The slight variation is better accounted for as suggested above.

in the play (fo. 217^{v})—*That ȝe schuld ben absent*—it comes in a line which was omitted, and written in the margin apparently in the hand of the chief scribe of the MS. He uses as a rule the full *th* form, but four examples of the *þ* (written *y*) are found. Fo. 217^{v} *þu* (*thou*), fo. 219^{v} *þi*, fo. 220^{v} *þowth* (*thought*), fo. 221 *þi*. In this play (fo. 218) occurs the only example, in the MS. proper, of the *þ* in the older form, the two other examples occurring in the notes of some later reviser (fo. 144^{v}, fo. 145).

Corrections of revisers.

The MS. has also been worked over by other hands. Corrections other than those of the original scribe are found scattered in many plays, and range from the alteration of a letter to the rewriting of two or three consecutive lines. The most important are to be found in the *Shepherd*, the *Magi*, the *Harrowing*, and the *Three Maries* plays, on folios 88^{v}, 89, 89^{v}, 93, 93^{v}, 97, 101, and 185^{v}, 191^{v}, 192, 197^{v}, 198. These appear all to be in the hand of the scribe of folios 95, 96, and 112.

Those in the *Shepherd* and *Magi* plays appear to be changes for the purpose of removing archaic or dialectal (Northern) words, phrases, or forms: *selkowth* > *mervelus*, *shene* > *bryght*, *carpynge* > *spekyng*. *barne* > *child*, *bale* > *sorow*, *buske* > *go*, *tholyn* > *suffyr*, *myrke* > *thyke*; a line is altered (fo. 89) so that *þat hattyht* (*that is called*) may be read as *that hateth*, and *xaln* is altered to *xalle*. The phrases erased and written over in Herod's ranting speech (ff. 93, 93^{v}) are for the most part indecipherable, but the alterations that can be read in this passage suggest that they would all fall under the same heading: *paphawk* > *paddok*, *shaftys* > *sperys*. The corrections in the *Harrowing* play consist of indications of additions to the text; they take the form of references to fresh characters not found in the play as it stands —*anima* latron*is* (fo. 185^{v}), *þe* devyll*e*, *anima* caym (fo. 191^{v}, fo. 192)—and the manner of the reference—*and þan Cayme xalle sey his spech* (fo. 192)—suggests that the reviser is drawing on some other fuller version of the play known to the users of the MS. The revision in the *Three Maries* play consists in the substitution of eight new lines for four lines in the speech of Mary Magdalen and four in the speech of Mary Jacobi—the whole forming a continuous passage—announcing the resurrection to Peter and John. The purpose of the alteration is to harmonize the

account of the resurrection, which in the original follows the narrative of St. Mark (that accepted by Tatian) and represents an angel as announcing the Resurrection to the women, with the version given by St. Matthew, according to which the women see the risen Lord himself before they meet the disciples. A few corrections have been made in the text for the same purpose, as if the marginal rewriting of the lines were a second thought.

A few added marginal stage directions appear also to be in the hand of this reviser: *go homwardys* (fo. 102), various *Incipit hic, nota hic* (ff. 189, 189^{v}), and it is possible that some of the slighter corrections found singly here and there are due to him. Many of these consist of one word written above the line or over the original word in the text, and some even of the addition or change of a letter. In such cases it is impossible to form a definite opinion as to the handwriting, but a comparison of one or two typical letters leads to the conclusion that most of these corrections are not from the hand of the scribe of folios 95, 96, 112, nor from that of the scribe of fo. 51. They occur singly in the following plays: *Cain and Abel, Mary in the Temple, The Trial of Joseph and Mary, The Birth, The Purification*; three are found in the *Salutation and Conception* play, ten in the *Disputation*, nine in the *Lazarus* play. They consist partly of the insertion of omitted words, partly of changes of apparently archaic or dialectal forms: thus, *beth* (imperative) > *be* (fo. 43^{v}), *evy* > *hevy* (fo. 135 and fo. 110^{v}), *dede* > *dyde* (fo. 134), *fende* > *fynde* (fo. 98^{v}), *glathe* > *gladd* (fo. 134^{v}), *thei* > *they* (fo. 135), *perysche* (pierce) > *pers* (fo. 107^{v}), *blysse* > *comfort* (fo. 110^{v}); *ffor sykhes and sorwe* (fo. 58^{v}) is changed to *bothe eve and morewe* to avoid an identical rhyme. Some of the corrections show a misunderstanding of the original: the line *A mayd milke haue never man dyde se* is 'corrected' by the deletion of *haue* and the addition of the possessive *is* to *mayd*.

There are also a few added stage directions in different hands, e.g. *here goth he his way*, written against the speech of quartus consolator and nuncius in the *Lazarus* play (fo. 129). Once or twice names of characters about to appear are roughly written in the margin, e.g. *pastores* in the *Barrenness of Anna* play (fo. 39^{v}). This is perhaps the explanation of the mysterious *Vade Worlych* which is obviously written with some purpose

on fo. 206^{v} and again on fo. 207, where the meeting of Luke and Cleophas with the other disciples occurs.

Of special interest are two notes on fo. 144^{v} and fo. 145 : *here entrith þe fyrst prophete*, and *here entrith þe parte of þe ij^{de} prophete*. No prophets appear in this play (*The Entry into Jerusalem*), and these notes again suggest a reference to another version of the play, or perhaps rather the use of this play in another combination than that of this compilation. A note on fo. 196 opposite the stage directions at the beginning of the *Three Maries* play. apparently in the hand of the scribe of folios 95, 96, 112—*finem 1^{a} die · Nota*—seems also to refer to a division of the performance of some group of the plays.

Corrections of the scribe.

The corrections of the scribe are made generally in black and red ink. Letters or words marked with deleting dot and cancelling strokes are almost always crossed through in red ink. Some of the corrections of the MS. by the original scribe are important for the light they throw on the compilation of the MS. The insertion of a line in the *Assumption* play has already been noticed (p. xvii). If this is accepted as in the hand of the chief scribe it clinches all the other arguments in favour of that play's having formed part of the original compilation, not indeed as conceived by the composer of the prologue but as carried out in the present MS. Mr. Gayley in his *Plays of our Forefathers* (1908) assigns this play to a date later than 1482, on the ground that it is based on Caxton's translation of the *Legenda aurea*—'practically', he says, 'a transcription from it'. But a comparison of the play with Caxton's translation and the original Latin, so far from giving any evidence in support of this view, proves that the writer of the play used the Latin and not the translation. The only instances of verbal coincidence are found in the translation by both writers of *ammirabile et magnum* by *grete and merueylous*, where both words and order may be fairly said to be inevitable, and of *vasculum vite* by *vessel of lyf*, which again could not easily be avoided. Moreover, in two instances passages of the original Latin not translated by Caxton are used in the play of the *Assumption*.[1]

1. Of the *Assumption* play.

[Evidence as to date of the *Assumption* play.]

Particularly significant are the corrections of the numbers

2. Of the numbering

[1] See Note A.

of the pageants in the Proclamation.

assigned to the pageants in the Proclamation (ff. 2ᵛ, 3, 3ᵛ, 4). These, being in figures, cannot be positively attributed to a certain hand, but the intimate connexion of the alterations with certain features in the arrangement of the subject-matter, and, in one case, the rubrication of the correction are sufficient evidence that they were made by the original scribe. It is, moreover, to be noted that for the first ten pageants and originally for the one now numbered xii, i.e. *Joseph's Return*, the numbers were given in words; for the pageants now x and xi and from the one now numbered xiv to the end Roman figures were used. This change of system indicates a break in the compilation, and the use of the word 'hellenthe' for the *Joseph's Return* pageant connects it with the original scheme. The corrections affect the plays *Mary's Betrothal*, *The Salutation and Conception*, *Joseph's Return*, *The Trial of Joseph and Mary*, *The Birth of Christ*, *The Shepherds*. These were originally numbered: *Mary's Betrothal*, pageants 8 and 9; *The Salutation and Conception*, pageant 10; *Joseph's Return*, pageant 11; *The Trial of Joseph and Mary*, pageant 12; *The Birth*, pageant 13; *The Shepherds*, pageant 14. In the renumbering both the *Betrothal* pageants are numbered 10, *The Salutation and Conception* 11, *Joseph's Return* 12, *The Trial* 14, *The Birth* 15, *The Shepherds* 16. The numbers 8, 9, 13 are thus left for the plays of *The Conception of Mary*, *Mary in the Temple*, and *The Visit to Elizabeth*, which actually fill those places in the compilation. But the additional stanzas necessary for the Proclamation were never written, and the correction of the numbering of the pageants was not carried beyond the *Shepherds* play, with the result that the numbers 15 and 16 are duplicated.

This renumbering affects the group of plays on the Virgin Mary—the first *Contemplacio* group, which has long been recognized by critics as forming a separate whole; and it suggests what there is much evidence to confirm, that the compiler is here combining two series of plays, one consisting of the *Betrothal*, *Salutation and Conception*, and *Return of Joseph*, as announced in the Proclamation, the other consisting of the *Conception of Mary*, *Mary in the Temple*, *Betrothal*, *Salutation and Conception*, and *Visit to Elizabeth*, as announced in the prologue of *Contemplacio*.

> This matere here mad · is of þe modyr of mercy
> how be joachym and anne · was here concepcion
> Sythe offred into þe temple · compiled breffly
> than maryed to joseph · and so folwyng þe salutacion
> metyng with Elizabeth · *and* þer *with* a conclusyon.

Evidence in support of this is found in certain indications in the arrangement of the plays in the MS., in discrepancies between the *Betrothal* and *Salutation and Conception* plays and the descriptions of them in the Proclamation, and in inconsistencies and incongruities—marks of imperfect amalgamation—in the plays themselves.

That the group of Mary plays from *The Conception of Mary* to *The Trial of Joseph and Mary* is not homogeneous is apparent upon examination. The *Return of Joseph* and the *Trial* plays differ in tone from the others, and they form no part of the Proclamation of *Contemplacio*. A suggestion that the *Return of Joseph* is an interpolation between the *Salutation and Conception* and the *Visit to Elizabeth* plays can be found in the cancelled stage direction at the close of the *Salutation and Conception* play: *And þan Mary seyth*, which would lead on to the *Visit to Elizabeth* play in which Mary is the first speaker, but not to the *Return of Joseph* play, which begins with a dialogue between Joseph and Susanna. In the *Protevangelion of St. James*, and in Tatian's *Diatessaron*, the visit to Elizabeth follows at once on the Salutation and Conception, and Joseph's suspicions are only subsequently aroused, and this order is followed in the *Meditationes* of Bonaventura and in Lydgate's *Lyf of oure Lady*.

Again, though the *Betrothal* play does not appear exactly in the form in which it is described in the Proclamation, where two pageants (and three stanzas) are assigned to it, there are significant discrepancies between it and the *Contemplacio* plays which precede and follow. In the *Mary in the Temple* play the Virgin is represented as left by her parents at the Temple and dwelling there. This also seems to be implied in the speech of *Contemplacio* at the close: *Lo sofreynes here ȝe haue seyn | in þe temple of oure ladyes presentacion | she was nevyr occapyed in thyngys veyn | but Evyr besy in holy ocupacyon.* In Bonaventura's narrative, as in the *Protevangelion* and *Nativity of Mary* gospel, Mary is said to have lived in the Temple from her 3rd to her

14th year. At the opening of the *Betrothal* play, however, Mary is living at home with her parents, and this is the situation conveyed in the words of the Proclamation : *Than Joachym and anne so mylde | þei brynge forthe mary þat blyssyd chylde.* The speech of *Contemplacio* referred to, which appears to introduce the *Betrothal* play, is separated from it in the MS. by a blank folio, and the play begins on a fresh quire (D), which indicates at least a pause—possibly some reconsideration—in the process of compilation. And the name of the bishop Abysakar in the opening stage direction of the *Betrothal* play (fo. 49) represents rather the Abizachar of the *Trial* (fo. 76) and the Abyacar of the Proclamation (fo. 2^{v}) than the Ysakar of the *Conception of Mary* and the *Mary in the Temple* plays.[1]

There are in this play (*The Betrothal*) two interpolated passages in the metre of the preceding *Contemplacio* plays, one of them introducing a character *Minister* not otherwise found in the *Betrothal* play, who appears in the *Mary in the Temple* play. These passages appear to have been fitted in from the rejected *Betrothal* play of the *Contemplacio* series.

On the other hand, the *Salutation and Conception* play is not the play that was in the mind of the writer of the Proclamation, which evidently dealt simply with Gabriel's annunciation. No *parlement of hefne* is mentioned, and special reference is made to the overhearing of Gabriel's speech by the three maidens who dwelt with the Virgin. These maidens are mentioned in the pageant of the *Betrothal* play, and they appear in that and—two of them—in the *Return of Joseph* play, but they do not appear in the *Salutation and Conception* play.

It is not, however, clear that the *Salutation and Conception* play formed part of the original *Contemplacio* series. The *parlement of hefne* is first announced at the end of the second *Contemplacio* play before the *Betrothal* which, as has been seen, does not

[1] Both these names are connected with the Mary story in the pseudo gospels. Abiathar, Abiacar, Isacar, Zacharias appear in different versions of these gospels as the names of the high priest of the Temple during Mary's youth. Isaschar is in one version given as the name of the high priest who rejected Joachym. In some versions a distinction appears to be made between Abiathar sacerdos, who seeks Mary in marriage for his son, and Isacar pontifex, who presides at her Betrothal. This distinction is observed by Lydgate in his *Lyf of oure Lady*.

belong to the series. In *Contemplacio's* first prologue a simple annunciation play only is implied in the line: *Than maryed to joseph • and so folwyng þe salutacion.* This becomes in the later announcement:

> The parlement of hefne sone xal ȝe se
> And how goddys sone come man xal he
> And how þe salutacion aftere xal be.

The *Salutation and Conception* play is again closely connected—in that they are both based on Bonaventura's *Meditationes Vitæ Christi*[1]—with the *Purification* play—a play not included in the Proclamation, manifestly an interpolation where it occurs, and the play to which the date 1468 is affixed. Dr. Greg in his *Bibliographical and Textual Problems of the English Miracle Cycles* calls attention to the use in the *Purification* play and in certain passages in the *Return of Joseph* play of a metre not found elsewhere in the collection as evidence of borrowing from an independent source. This source is fairly certainly that from which the *Salutation and Conception*, though not in this metre,[2] is drawn. The *Salutation and Conception* play as we have it would therefore be the result of a further revision of the amalgamated series of Mary

[1] The connexion of the *Ludus Coventriæ* with Bonaventura's *Meditationes* was early pointed out by Hone in his *Ancient Mysteries*, and Halliwell gives the reference to the *Speculum Vitæ Christi* in his note on the *Salutation and Conception* play. The subject has been treated more recently by Mr. S. B. Hemingway in his *English Nativity Plays*, Yale Studies, No. 38. An examination of the borrowing shows that the writer had recourse to Nicholas Love's version of the Meditationes, *The Mirrour of the Blessed Lyf of Jesus Christ*. Not only do words and phrases used by Love in translating occur, but, in one or two cases, phrases or even sentences from Love, for which there is no equivalent in the original. [See Note B.]

[2] Though the different metres in these plays, as has been seen by most critics, undoubtedly give a clue to the stages of revision or sources of compilation, it must be premised that a different metre need not necessarily imply a different stage or source. Some of the writers engaged on these plays were not without power of changing their numbers to suit their theme (cf. the drowsy measures in the *Magi* and the *Resurrection* scenes, the couplet dialogue in the *Trial* scenes), and the changes from one stanza to another (e. g. in the *Magi* and *Shepherd* plays, or in the second *Passion* group, where the change from short to long octaves seems due to a natural movement towards a more emphatic style) may serve an artistic purpose. And on the other hand the 13-lined prologue stanza does not appear to be always of the same type and may not therefore always represent the same stage or source.

plays whereby the *Salutation and Conception* play based on Bonaventura's work was substituted for both alternatives, that of the Proclamation and that of *Contemplacio's* first prologue.

The *Visit to Elizabeth* belongs clearly to the *Contemplacio* series, but there is a curious confusion at the close of this play which suggests revision. As the play ends at present Joseph and Mary are first said to depart, and later Mary is spoken of as remaining with Elizabeth till the birth of John. An alternative ending is, however, suggested. In place of Joseph's speech beginning *Of ȝour dissese thynkys no greff*, a note at the bottom of the folio offers 'si placet' a continuation of Elizabeth's speech: *come I pray ȝow specialy | I-wys ȝe Are welcome mary | ffor þis comfortabelest comynge good god gramercy*, followed by *Contemplacio* as the name of the next speaker. By the adoption of this version all reference to the departure of Joseph and Mary would disappear. It would seem as if the play originally ended with the first and last stanzas of *Contemplacio's* speech, and that the remainder of this speech (which gives Mary's continued abode with Elizabeth) was intended only to be used as part of the alternative ending. In these additional stanzas the writer appears again to be drawing on Nicholas Love,[1] so that here also we have a trace of this further revision.

On the whole it does not appear rash to conclude that the theory suggested by the renumbering of the pageants is established[2]: namely, that the compiler is here grafting the plays of the 'Contemplacio series'—*The Conception of Mary*, *Mary in the Temple*, and *The Visit to Elizabeth* with a *Dissponsacion* or *Betrothal* and a *Salutation and Conception* play not used, plays of an ecclesiastical character based at least in part on the *Legenda aurea*,—on to another series of Mary plays described in the Proclamation—*The Betrothal*, *Return of Joseph*, *Trial of Joseph and Mary*, *Birth of Christ*, with a *Salutation and Conception* not used, plays of a simpler and more popular character based directly, as will be shown,[3] on the pseudo gospel of Matthew[3]; and that a later revision or

[1] Cf. Note B.

[2] For additional evidence see p. xxvi and pp. xliv to xlviii.

[3] In both the *Pseudo-Matthaei evangelium de ortu Beatæ Mariæ* and the *Historia de nativitate Mariæ* versions of Mary's story the visit to Elizabeth is omitted.

alteration of purpose led to the substitution of a more elaborate *Salutation and Conception* and to some additions, based on Bonaventura's *Meditationes Vitæ Christi*.

Red ink is used in this MS. (1) for the numbers of the plays and the numbers of the Commandments in the *Moses* play; (2) for paragraph signs marking stanza divisions, looped lines enclosing names of speakers, lines under stage directions, for a few miscellaneous signs—m̃ (ff. 10ᵛ and 16 marking stage directions, fo. 177ᵛ marking a couplet), ℵ in quires S and T (ff. 168ᵛ–79 and 183ᵛ) and the *Assumption* play to mark couplets, ℣ on fo. 185ᵛ and in the *Assumption* play to mark Latin versicles; (3) for the division of two lines written in one to save space here and there when a short perpendicular stroke is made over two similar black strokes or over the point ˙ (4) for corrections; (5) for initial capitals for most of the plays, the Commandments, the Psalms in the *Mary in the Temple* play, and a few scattered instances here and there, and for one marginal genealogy (fo. 37ᵛ), and finally red strokes are given to the initial letters of a selection of the first words in the lines of each stanza.[1] Rubrication, &c.

The rubrication is of a rough character; the initial capitals are ungainly, and the various signs and underlinings, &c., are roughly and carelessly made. An exception is found in the *Doctors' Prologue* standing, as has been shown, by itself, preceded and followed by blank folios. Here each stanza has a shapely red capital, and the lines connecting the rhymes, which elsewhere in the MS. with one exception are black, are here neatly drawn in red. The red initial capitals of the Psalms and versicles in the *Mary in the Temple* and *Visit to Elizabeth* plays (for which liturgical script is used) are also done with more care.

With the exception of the interpolated folios 51, 52, 95, 96, 112, which are unrubricated, all the MS. is rubricated on the same general plan. There are, however, slight variations which seem, like those in the handwriting, to indicate rather that the work was done in different portions at intervals than that another hand was employed. Thus in this, as in the

[1] In this edition all such rubricated letters are printed as capitals as this enables the variation in rubrication, which is more significant than the variation in use of capital forms, to be noted.

writing, quires N, P, Q, R show more carelessness. A more sloping stroke is used for marking the initial letters of the lines, and whereas elsewhere in the MS. three or four of the more important words seem to be picked out, in these quires there are many pages in which every word (*ands* included) has a stroke.

The lines dividing the speeches of the different characters and the lines joining the rhymes (with the exception noted above) are black. In quires N, P, Q, R, and S and T, ℭ in black ink stands before stage directions.

Pointing. One or two instances of the use of the point in the line for emphasis or for clearness, to mark an antithesis, or to separate two similar words, or to mark an internal rhyme—(*hevyn and Erth · foulle and best* (fo. 12), *what ȝe xal sey · whan þat ȝe cum* (fo. 223ᵛ), *Ofte ȝoughe is ffowthe with · with sueche vexacion* (fo. 44ᵛ), *þat I haue wretyn · wretyn it is* (fo. 183ᵛ), *And þat he is now · I knowe wel how* (fo. 188)—can be found in most of the plays; but in certain plays or parts of plays the use of the mid-line point becomes more frequent. In a few passages of a specially declamatory character it is used systematically; such passages are the detached *Doctors' Prologue* (ff. 163, 163ᵛ), the *Prologue of the Demon* (which has a specially varied assortment of stops), and that of *John the Baptist*, and the first speech of Annas in the opening *Passion* play (ff. 136–9), Peter's address to the inhabitants of Jerusalem (fo. 143ᵛ), and *Contemplacio's Prologue* (fo. 165). In others, though quite irregular, it still occurs with too great frequency to be considered accidental, and the variations correspond with other differences which indicate the use of material from two sources.

The first passage in the collection in which the pointing becomes noticeable is the episode of Lamech in the *Noah* play (ff. 23, 23ᵛ, 24).[1] This episode is not mentioned in the Proclamation, and may be accepted as an addition to the *Noah* play. The mid-line point next becomes abundant in the group of Mary plays, and here the variations in its use support the division of this group already suggested on other grounds. Pointing occurs to a significant extent in the *Conception of*

[1] The metre of the latter part of the *Noah* play is the same as the metre of this passage, yet the pointing is confined to the Lamech passage.

Mary, the *Mary in the Temple*, the *Salutation and Conception*, and the *Visit to Elizabeth* plays, i. e. the *Contemplacio* group. It is only used in one passage in the *Betrothal* play (fo. 53), and then for the special purpose of marking internal rhymes. It does not occur in the *Return of Joseph* or *Trial of Joseph and Mary* plays. In the *Birth* play again, as in the *Noah* play, the variation in the pointing corresponds with an addition to the original. The only part of the *Birth* play in which pointing occurs with any regularity is the opening episode of the cherry-tree, which is not mentioned in the Proclamation. Of the remaining plays of the first part of the collection the *Purification* alone shows traces of systematic pointing. This play is not included in the Proclamation, and is an obvious interpolation breaking the continuity of the *Magi* and *Massacre of the Innocents* plays. In this play, as verbal reminiscences prove, the writer is again drawing from Bonaventura's *Meditationes* as in parts of the first *Contemplacio* group. It is in the *Passion* plays that most use is made of the mid-line point. Quire N opens, as has been shown, with seven pages (ff. 136–9) in which all the lines are so divided, and though this regularity is not kept up, the point continues to be fairly abundant throughout this quire. The second *Passion* group begins also with systematic pointing in the speech of *Contemplacio*, and the pointing is better maintained than in the former group, continuing to be a marked feature up to the interpolated folio 184, where it ceases abruptly, not being resumed in the remaining folios of quire T, i. e. not in the *Harrowing*, *Burial*, and *Resurrection* plays. The bearing of this on the question of the composition of the S and T quires has been pointed out.[1]

Numbering of the plays.

Of special significance as throwing light on the problem of the connexion of the Proclamation and the collection is the numbering of the plays. This is done in bold red figures in the right-hand margin—in the case of 29 only the number stands at the top of the page—by the original rubricator. The erasure and rewriting of one of the red-lettered names of the apostles at the opening of the *Pentecost* play (fo. 212) in order to leave room for the number disposes of doubt on this point. The numbers 4, 5, and 7 have the earlier Arabic form, which they changed in the course of the

[1] Cf. p. xv.

fifteenth century, and the earlier form is also used in the numbering of the Commandments. The numbers run from 1 to 42 with a duplication of 10, which is written against the closing speech of *Contemplacio* in the *Mary in the Temple* play and against the opening speech of Abysakar in the *Betrothal* play,[1] and with the omission of 17 and 22.

The latter number belongs to the *Baptism* play, and it is not found in the MS. because the original folio containing the opening has been removed at some period subsequent to the compilation to make room for the interpolated folio 112. The omission of 17 is less easy to account for. It occurs in the following sequence: *The Shepherds* play 16, *The Magi* play 18, *The Purification* play 19, *The Massacre of the Innocents* play 20. An erased 1 before the 2 of the 20 in the number of the *Massacre* play is probably connected with the irregularity. It is possible that the compiler's first intention was to put the *Purification* play—which, as has been said, is clearly an interpolation—between the *Shepherds* and the *Magi* plays, the alternative—which he finally chose—being to break up very awkwardly by its insertion the continuous action of the *Magi* and *Massacre* plays. In Tatian's *Diatessaron* the Purification comes between the visit of the Shepherds and of the Magi and in the pseudo gospel, *de Nativitate Mariæ et de infantia salvatoris*, the Purification precedes the visit of the Magi. The order chosen by the compiler is that followed by Bonaventura and Lydgate. There is now only one blank page between the *Shepherds* and *Magi* plays, but there may originally have been two folios corresponding with those removed to make room for the interpolated folios 95 and 96. The correspondence of watermarks in this quire supports this.

The significance of the numbering, however, chiefly appears in the two parts of the *Passion* plays and the *Resurrection* and *Harrowing* plays. Here the rubricator in his numbering, like the writer of the Proclamation in his enumeration of the pageants, is apparently dividing an action, continuous and for practical acting purposes indivisible, into separate sections. It has been held that the Proclamation was written for a pro-

[1] This is also evidence that the numbering was done in connexion with the compilation.

cessional performance,[1] and the form suggests this, the pageants being described as if they would come forward in order. But a closer examination shows that, in some cases at least, the writer must have had in his mind a group of pageants that could be used simultaneously—that he had in fact a standing and not a processional play in his mind. Pageants 15, 16, and 17 form such a group, and pageants 27 and 29, with the coming and going of Pilate's wife, and pageants 31 and 33 (MS. 23), with the descent and return of *Anima Christi*, could not have been presented successively in a sequence of pageants.[2] But the writer of the Proclamation divides the various episodes between the pageants to form a series more or less corresponding with the usual *Corpus Christi* cycle, and in this the numberer agrees with him. The disregard of the structure of the plays in the numbering is best illustrated by the numbers 28 and 30. No. 28 (fo. 158), dividing the *Betrayal* from the *Last Supper*, is placed after a stage direction which comes in the middle of a speech, so that the speech is actually divided between the two plays. No. 30 (fo. 169^{v}), dividing the *Trial before Caiaphas* from the *Trial before Pilate*, is placed against Caiaphas's words to the messenger after the episode of the Denial of Peter, and is followed by the coming and going of the messenger and the episode of Judas's return of the money to Caiaphas and Annas, all of which forms part of the action of the preceding play.

That the rubricator had the Proclamation in mind in numbering the plays seems likely in itself. It is supported by the partial correction of the Proclamation, and additional evidence may be found in the numbering of the sections 33–5 (ff. 185, 186, 191). The unequal and arbitrary division of the continuous action of the *Burial*, *Harrowing*, and *Resurrection* plays as it is divided by these numbers in the MS. (33, the pescent of *Anima Christi*—six stanzas only; 34. the burial and the setting of the sepulchre guard; 35, the return of *Anima*

[1] Prof. Hardin Craig's article in the *Athenaeum*, Aug. 16, 1913.

[2] The opening of the *Visit of Elizabeth* with the stage direction *Et sic transient circa placeam* and the speech of *Contemplacio* to occupy the time of the supposed journey of 'myles two and ffyfty' marks a play belonging to a standing group. Note also the phrase *locum interludii* in the stage directions (fo. 23).

Christi with the delivered souls, the appearance to the Virgin, the awakening of the soldiers and the making of the compact between them and Pilate, Annas, and Caiaphas) would seem clearly to be made to indicate as far as possible the correspondence of the plays with the Proclamation.

Evidence of the numbering, &c., as to connexion of Proclamation and compilation.

The close connexion between the numbering and the Proclamation has been hitherto disguised by the alterations made in the former by Halliwell in his edition of the MS. By making the second play begin after instead of before the creation of man, by giving the preliminary matter of the two groups of *Passion* plays, which is not included in the Proclamation, as separate plays—*The Council of the Jews* and *King Herod*, by making a separate play of Pilate's wife's dream, and by making a more convenient division of the *Burial*, *Resurrection*, and *Harrowing* plays—moving No. 35 so as to include the setting of the guard with the Harrowing instead of with the Burial—by all these rearrangements Halliwell disturbs the agreement of the numbering and the Proclamation; and this has led to the opinion that there is more discrepancy between the Proclamation and the compilation as we have it than is in fact the case.[1]

Most instances of non-correspondence between the two can be shown to be accompanied in the MS. by indications of interpolation or substitution which suggest an explanation. The first instance is the omission in the Proclamation of any mention of the Lamech episode in the description of the fourth pageant, and it has been shown that this bears signs of being an addition to the original *Noah* play. The next discrepancies are found in connexion with the first group of *Contemplacio* plays (Nos. 8–13), and these have been shown to be due to the amalgamation of a new series of Mary plays with those described in the Proclamation and some revision of this amalgamation; and with this is connected the insertion into the middle of the *Magi-Massacre* play of the *Purification* play, which is also (like Nos. viii, ix, xiii) not included in the Proclamation—a play from the same source, Love's version of the *Meditationes Vitæ Christi*, as parts of the *Contemplacio* group.

[1] Miss Swenson in her *Enquiry into the Composition of the Ludus Coventriæ* makes a strong case for the close connexion of the Proclamation and the *Ludus Coventriæ* as we have it.

The omission from the Proclamation of the preliminary matter of the two *Passion* groups is explained by the fact that the compiler seems here to have abandoned his plan of arranging a cycle of separate plays and to have incorporated two sets of plays on the Passion which lay to his hand as they had been used for separate yearly performances, using apparently copies already made. With regard to the first *Passion* play the series used corresponds fairly with the Proclamation; the incidents of the ass and the foal and of Mary Magdalen and the box of ointment, which are not mentioned in the Proclamation, are, as has been shown, interpolations in the MS. The Proclamation itself is, however, disturbed at this point, and the use, for the first time, of one stanza for two pageants suggests that the compiler is reconsidering his plan. With the second *Passion* play the divergence is marked. Here there are discrepancies which seem to be fundamental between the Proclamation and the plays.

As regards the preceding portion of the MS., what the MS. shows to be due to interpolation or addition or revision is either absent from the Proclamation or added in manifest revision. The writer had, if not a cycle already in existence, at least a collection of plays or groups of plays ready for compilation in his mind. At this point, however, the plays diverge from the Proclamation; the material of the S and T quires belongs to a different version of the Trial and Death than that described in the Proclamation, and it is material that the MS. shows to be due to interpolation—the descent from the Cross of *Anima Christi*—that corresponds with the Proclamation. The Trial, according to the Proclamation, is before Annas, Caiaphas, and Pilate only; no mention is made of Herod, who does not appear in the *Contemplacio* prologue either. The preliminary scene with Herod can be dispensed with, but the subsequent examination before Herod is an integral part of the action; and the pageants 27 and 28 represent a different treatment of the incidents of the Trial from that of the play. According to the Proclamation the three thieves appear in the first trial before Pilate, at which Pilate's wife is also present, and the remorse and death of Judas has a pageant to itself; in the play the three thieves and Pilate's wife appear in the second scene with Pilate, and the Judas incident occupies only eight lines with two stage

directions. There is no mention in the Proclamation of the Veronica incident, and the Proclamation puts the Longeus episode before the descent of *Anima Christi*—i. e. at the close of the Crucifixion as in the York, Towneley, and Chester cycles—instead of after it, at the beginning of the Burial scene, as it stands in the play. On the other hand, the material which the evidence of the MS. shows to be interpolation on folios 183ᵛ–6—the removal of the Virgin by John and the descent of *Anima Christi*—corresponds with the descriptions of pageants 30 and 31 in the Proclamation. With the setting of the sepulchre guards the divergence comes to an end. This coincides with the beginning of a new quire (U), where the metre changes to that used for the interpolated portions on ff. 183ᵛ et seq., and there are, as has been seen, various indications of change of material.

The discrepancies in the case of the *Ascension* and *Pentecost* plays are accompanied by obvious signs of haste and incompleteness in the compilation. The *Ascension* play, to which only the latter part of a stanza is allotted in the Proclamation, breaks off short after the speech of the first of the two angels announced in the Proclamation and given in the stage direction, and the incident of the choice of Matthias, not mentioned in the Proclamation, follows briefly treated. A gap is left in the MS. after the angel's speech, and the speech proposing the choice of Judas's successor is left without any name of speaker. Similarly the *Pentecost* play, a single folio, is manifestly a fragment. The omission of the *Assumption* play from the Proclamation is accounted for by its being, as the MS. shows, an interpolation.

In all cases, therefore, except in the second *Passion* group in the S and T quires, the variation of Proclamation and text is accompanied by some sign of disturbance in the text or, in the case of the first *Passion* group and the *Ascension* play, in the Proclamation.

Conclusions to be drawn from examination of MS. 1. Compilation.

The general evidence of the various features of the MS. that have been examined shows that the collection contains parts or the whole of four separate groups: (1) the composite *Contemplacio* group (viii to xiii); (2) the first *Passion* group (xxvi to xxviii); (3) the second *Passion* group (xxix to xxxii), dovetailed on by means of the *Descent into Hell* (xxxiii), of different style, to

a *Burial* play (xxxiv) of similar style, which in its turn is joined (p. 314, beginning of U quire) to a (4) *Resurrection and Harrowing* play connected in style with xxxiii and forming a group with the *Three Maries* and, as it stands in the compilation, with the *Mary Magdalen* play. An examination of the text gives two[1] more groups showing that (5) the first three plays (*Creation*, *Fall*, and *Cain and Abel*) and (6) the *Visit of the Magi* and *Massacre of the Innocents* and *Death of Herod* (xviii and xx) form respectively continuous sets, diction and metre connecting also the *Shepherds* play with the latter suite.[2] There are also two interpolated separate plays: *The Purification* and *The Assumption*.

The evidence as to the composition of the series to be drawn from the characteristics of the MS. is complicated and often ambiguous, but the following points emerge:

1. MS. Vesp. D. viii is the compiler's book, not a transcript of another MS.
2. It contains a collection of plays made according to a plan which was subject to alteration as it proceeded.
3. Some of the plays and groups of plays had had a separate existence, having been acted as separate plays or groups.
4. One portion of the MS. certainly, and probably two, quires N, P, Q, R, and quires S, T, have also had a separate existence.

In support of 3, besides the evidence already adduced, may be noted the preservation of their distinctive character by the groups in the series, by the *Contemplacio* group, and especially by the two *Passion* groups the stage directions of which are conspicuously different from any others in the collection; the variety of the headings of the single plays—*introitus* (ff. 20^{v}, 25^{v}, 31), *modo de* . . . (ff. 106, 212), *hic incipit* . . . (ff. 127^{v}, 201, 210, 223^{v}), *hic intrabit pagetum de* . . . (fo. 75); the conclusion of the *Disputation* play addressed to *Alle þat hath herd þis consummacion of* | *þis pagent* as to the audience of a separate performance, and to a less extent the sermon-like conclusions of the *Temptation*

[1] Or three—the *Baptism* and *Temptation* plays might be taken as continuous.

[2] The general use of stock alliterative phrases makes the evidence to be drawn from diction unreliable, but the following phrases which occur both in the *Shepherds* and *Magi* plays are sufficiently individual to be allowed to count: 'his (*þat*) bryght blood'; 'in (by) a bestys bynne'; 'Heyl blome on bedde'; and 'To *þe* blosme upon his bedde'.

and the *Woman taken in Adultery* plays; and the fact that—as the modernizing revision of certain plays, the added stage directions (e. g. p. 327), and the worn condition of the *Magi* portion of the MS. show—certain plays continued to be so acted.

5. The compiler had command of other versions of plays or groups of plays from which he drew.

The evidence for this is mainly to be deduced from the variation of the plays from the description of them in the Proclamation, chiefly in the first *Contemplacio* group and in the two *Passion* groups, but it is supported by the fact that the later users of the MS. obviously had access to such other versions (cf. the references in the later hand in the *Harrowing* play to *anima latronis*, fo. 185^{v}, to extra speeches of the devil and of *anima caym*), and by the presence in the MS. of the detached *Doctors' Prologue* written on a blank folio at the end of quire R. This introduces characters not found together in any play or group of plays in this collection—the eleven apostles, John the Baptist, and St. Paul, who only appears in the *Assumption* play. It would seem to be part of another group in the possession of the performers of the *Passion* groups, copied for convenience on a blank sheet of the MS. of the latter. So the allusion to the 1st and 2nd prophets in notes (pp. 240–1) appears to refer to some other combination of plays than that of the text.

The evidence of the MS. supports the view that a compiler is putting together parts to make a whole rather than the view suggested by Dr. Foster (*Northern Passion*, E.E.T.S. 147, p. 99) that a reviser has separated a whole into groups, though he drew apparently on a cycle—or the remains of a cycle—of plays in thirteen-lined stanzas as well as on single plays and on groups of plays. To unravel the tissue of compilation and revision in these plays demands a full study of literary and linguistic characteristics. The examination of the MS. affords no conclusive evidence on such questions, but it gives much to support the theory that the MS. represents a selection from the repertory of a body of ecclesiastical actors. As Dr. Smith says: 'Videntur olim coram populo sive ad instruendum sive ad placendum *a Fratribus mendicantibus* repraesentata.' Nor does the evidence from the MS. throw clear light on the question of the identity

of the compiler with any of the writers or revisers of the plays, but some inferences can be drawn.

2. Compiler.

The relation of the plays to the Proclamation shows, as has been said, that the Proclamation was composed in its present form in close connexion with the compiling of this series. The relation is particularly interesting at the point of divergence in the second *Passion* group. Here the interpolated portion (ff. 184, 185, 186) in the text corresponds with the Proclamation, from which the rest of the text diverges, and that with regard to a feature—the division into two scenes of the Harrowing—that is peculiar to this treatment of the theme. The inference suggests itself that the compiler was himself the writer of this link passage, which again is connected with the latter part of the *Resurrection* play and through that, by the evidence of metre and more elusive evidence of diction, with the *Magi* plays. The conclusion to be drawn from this agrees with that of Mr. Greg (*Problems of English Miracle Cycles*) in that it associates the composition of the *rime couée* portions of the cycle with the process of compilation. Dr. Greg postulates a further overworking by the writer of the *Contemplacio* prologues and possibly of the long octave plays and passages, who would therefore be the actual compiler of the Vesp. D. viii MS. But there is evidence[1] that the long octave *Contemplacio* plays underwent a further revision by a writer drawing on Bonaventura's *Meditationes Vitæ Christi*, to whom, as well as the *Salutation and Conception*, the *Purification* play[2] must be attributed. Now it would appear unlikely, had this reviser been the compiler, that the *Purification* play should not be mentioned in the Proclamation, and that the description of the *Salutation and Conception* in the Proclamation should not have been made to refer to the compiler's own work. The theory that the writer of the *rime couée* parts, with which the corresponding passages in the Proclamation agree closely, is the compiler seems to present the stronger case. This writer draws also on Bonaventura,[3] and both revisions are probably connected with the compilation.

Marginalia.

This MS. has known the turn of fortune described by Robert Hegge, its first recorded owner, when after the invention of

[1] Cf. pp. xxi to xxv; xlv, xlvii.

[2] It is to this play that the date 1468 is attached.

[3] Cf. p. xlix.

printing 'old MSS. were stright bequeath'd to the Moths: and pigeons and Jack daws became the only students in church libraries'[1]; and many of its blank pages have been used for idle scribbling—attempts at copying the MS. writing, signatures, stray phrases, mostly in sixteenth-century hands. It would appear that it fell early into irreverent schoolboy hands, for some of the scribbled copying of lines of the text seems to be rather rough contemporary work than later imitation of an older script. The first or last line of a folio is often imitated, and in one instance a passage of some length has been carelessly and roughly copied on the blank page opposite (fo. 201). A jumble of ill-formed Greek and fancy letters on fo. 119^{v} with what appear to be notes on a fraction sum on the opposite folio suggests the hand of a schoolboy. The names that occur among these scribblings are Wyll*ia*m Dere (91^{v}, 136), Polerd (91^{v}), Hollond, Joh*a*n & Hary (151^{v}, 152^{v}, 153^{v}, 155^{v}), H Kinge the yownger (111^{v}), John Hasȳcham (91^{v}), and on the same page (91^{v}) 'John Taylphott of parish Bedonson' with the motto 'wee that will not when we paie [*sic*] when we would we shall find (?or saie) nay'. The oddness of the personal name throws doubt on that of the parish, and no record of a parish of Bedonson has been found.

By a coincidence that is possibly nothing more the names William Kinge the younger his booke 1656, John King his brother and John Holland of Brabant occur among the scribblings in the Chester plays (MS. Add. 10305, ff. 55 and 111); the motto quoted above is also found (fo. 124) in a four-lined form, of which, however, unfortunately the first line is missing.

Of a different character are the two signatures of R. Hegge, Dunelmensis, the title of the plays, and some annotations of the original scribe. The first signature comes on fo. 10 above the opening of the first play. It consisted of the full name Robert Hegge, Dunelmensis, written in large Roman hand, but, having been cut away with the margin, the Christian name is now indecipherable. The second, on fo. 164, the outside sheet of the S and T quires, is more elaborate. At the top of the page in Roman type is written: 'In n*omjn*e Dei. Amen'; in the middle of the page, in a slender cursive hand, 'ego R. H.

[1] *The Legend of St. Cuthbert*, by R. Hegge.

Dunelmensis possideo'; and immediately beneath, οὐ κτῆσις[1] ἀλλὰ χρῆσις.

The title 'The plaie called Corpus Christi' in a small Elizabethan hand stands at the top of fo. 1 above the speech of the first vexillator. Mr. Hemingway in his *English Nativity Plays* speaks of this title as being in Hegge's handwriting, but this is not so. It is writing of an earlier and altogether different type.

The notes forming part of the original MS. consist of three genealogies, of Adam to Noah (ff. 16^{v}et seq.), of Noah to Abraham (ff. 21 et seq.), of the Virgin Mary (fo. 37); the measurements of Noah's ark (fo. 24); a list of the five Annas of scriptural importance (fo. 37^{v}) and three dates of the ecclesiastical calendar (fo. 74^{v}). The genealogies are in liturgical script, the note on the dates and on the Annas in smaller bookhand, and the genealogies are handsomely rubricated, one part of that of Mary being entirely in red. These marginal additions give support to the conclusion to be drawn from the general characteristics of the compilation, that it is of ecclesiastical and not of civic origin.

History of the MS. and its title.

The MS. forms part of the Cottonian collection. It is not included in the 1621 catalogue of the collection (MS. Harl. 6018), and is supposed to have been acquired in 1629 by Sir Robert Bruce Cotton's first librarian, Richard James, on the death in that year at Oxford of Robert Hegge, a member of James's own college, Corpus Christi, in whose possession it had been. Richard James became Sir Robert Cotton's librarian before 1628[2] and a number of letters exist (MS. Cott. Julius C. III, ff. 212, 214, 217, 219) written by him to his patron from Oxford —unfortunately undated as to the year but clearly belonging to this period—referring to transactions in books, coins, and other rarities. The note on the fly-leaf of the MS. giving the contents is in James's handwriting. The MS. is included in the 1696 catalogue of the Cotton collection drawn up by Dr. Thomas Smith.

R. James.

The problem of the *Ludus Coventriæ* begins with James's note on the fly-leaf: 'Elenchus contentorum in hoc codice [Vespasian D. viii, added in a later hand] Contenta novi testamenti scenicè expressa et actitata olim per monachos sive fratres

[1] The word appears to have been first written κησις, and the τ to have been inserted. The οὐ is written ȣ, and the accents on κτησι and χρησις are omitted.

[2] *Dict. of Nat. Biog.*

mendicantes · vulgò dicitur hic liber Ludus Coventriæ · sive ludus corporis Chri*sti* · scribitur metris Anglicanis.'

The description of the contents is inaccurate in omitting the Old Testament plays,[1] and the connexion of the collection with Coventry is not supported by any evidence.

T. Smith. In the description of the MS. in the catalogue drawn up by Dr. Thomas Smith in 1696 the reference to Coventry is omitted, and account is taken of the Old Testament material: 'Vespasianus D. viii. A collection of plays in old English metre, i.e. Dramata sacra in quibus exhibentur historiae veteris et N. Testamenti, introductis quasi in scenam personis illic memoratis quas secum invicem colloquentes pro ingenio fingit Poeta. Videntur olim coram populo sive ad instruendum sive ad placendum a Fratribus mendicantibus repraesentata.'

W. Dugdale. James's inscription had, however, in the meantime been accepted by Dugdale, and the passage in his *Antiquities of Warwickshire Illustrated*, in which he describes the Corpus Christi pageants of the Grey Friars of Coventry, referring to this MS. as giving the text of the performance, became the authority for many subsequent writers on the subject of these plays.[2] It runs as follows: 'Before the suppression of the Monasteries their City [i.e. Coventry] was very famous for the pageants that were play'd therein, upon Corpus Christi day; which occasioning very great confluence of people thither from far and near was of no small benefit thereto; which pageants being acted with mighty state and reverence by the friers of this house [i.e. the Grey Friars] had Theaters for several scenes, very large and high, placed upon wheels and drawn to all the eminent parts of the City for the better advantage of Spectators: And contain'd the story of the New Testament, composed into old English Rithme, as appeareth by an antient MS. P intituled Ludus Corporis Christi or Ludus Coventriæ [a note in the margin here gives the reference: "P In bibl. Cotton. sub effigie Vesp.

[1] Is it possible that this mistake has any connexion with the fact that R. Hegge's second signature is found on a blank folio preceding the second *Passion* group which shows signs of having been at some time an outside leaf?

[2] Especially perhaps after the publication in 1722 of Stevens's additional volumes to Dugdale's *Monasticon Anglicanum* in which he prints the first five plays of Vesp. D. viii. Cf. Thomas Pennant, *Journey from Chester to London*, 1782, and 'Q' in *Gentleman's Magazine*, Feb. 1784.

D. 9" (so apparently by a slip[1] for viii)]. I have been told by some old people who in their younger days were eye-witnesses of these pageants so acted that the yearly confluence of people to see that show was extraordinary great.'[2]

The fact that Dugdale follows James in omitting the Old Testament plays shows that he had not examined the MS. Vesp. D. viii for himself. He appears to be accepting the description of the fly-leaf from which the words '*composed into old English Rithme*' seem to be translated. Thomas Sharp in his *Dissertation on the Coventry Mysteries*, 1825, was the first to point out that the Coventry civic cycle was distinct from the *Ludus Coventriæ* preserved in MS. Cott. Vesp. D. viii. The two surviving plays of this cycle and the information concerning it to be derived from Sharp's (and Halliwell's) extracts from MS. sources destroyed in the Birmingham Library fire in 1879, and from other Coventry civic records still preserved, are accessible in the E.E.T.S. edition of Prof. Hardin Craig, and it is now recognized that there is no connexion between *The plaie called Corpus Christi* and the Coventry civic cycle; and the comparison, where it is possible, notably between the two *Shepherds* plays or between the two *Disputation* plays, serves to bring out strongly the more ecclesiastical character of the present collection.

Thomas Sharp.

Coventry civic cycle.

Thomas Sharp accepts Dugdale's attribution of the *Ludus Coventriæ* to the Grey Friars of Coventry on the general ground of his local knowledge. Later scholars have pointed out that the *old people* to whose reminiscences Dugdale refers—speaking evidently of information he has gathered as an adult, not of stories heard as a child—must have been recalling the civic pageants which were only finally 'laid down' in 1580,[3] and not the performances of the Grey Friars whose house was dissolved in 1538. Sharp himself speaks somewhat dubiously of the evidence for the acting of the Grey Friars: '*a solitary mention in one MS. not older than the beginning of Charles I's reign of Henry VII's visit to the city in 1492 "to see the Plays acted by the Grey Friers"*'[4]; and this piece of evidence has lately been

Acting 'by the Grey friers,' Coventry.

[1] Unless this is again connected with the separate existence of the *Passion* plays.

[2] The *Antiquities of Warwickshire Illustrated*, &c., by William Dugdale, 1656.

[3] Sharp, *Dissertation*, p. 12.

[4] Ibid., p. 5.

weakened if not destroyed by the discovery that in a compilation of the MS. annals of Coventry (Harl. 6388) made by Humphrey Wanley—himself a Coventry man—and said by him to be 'taken out' of a collection of eight MSS., the entry given by Sharp under 1492 is found under 1493 in the following form: '*The King and Queen came to see the playes at ye greyfriers and much commended them*', where the reference is clearly to the place and not the actors. Yet it might perhaps still be questioned whether Dugdale, a careful antiquary, who would have access to the MSS. used by Wanley, having also a personal connexion with Coventry, and living nearly three-quarters of a century nearer the time, could have been misled, by an ambiguous entry and confused local tradition, into the invention of the acting of the Grey Friars.

In any case his association of the MS. Vesp. D. viii with Coventry seems to have been secondhand—a repetition of the statement of James's note.

In the difficulty of explaining the note Halliwell has recourse to the theory of a lost colophon which supplied James with the information. The suggestion might be hazarded that James in the sentence '*vulgò dicitur hic liber Ludus Coventriæ, sive ludus corporis Christi*' is using the words *Ludus Coventriæ* generically, taking the name of the best-known example as the name of a type of dramatic performance. The words *vulgo dicitur* suggest this. It may be gathered from the anecdote in the 'Hundred Merry Tales', quoted by Halliwell, of the Warwickshire village priest who referred his parishioners for confirmation of his doctrine to the Coventry Corpus Christi play, that Coventry was the accepted background for a story concerning the Corpus Christi pageants; Heywood's allusion in the *Four P's* proves that Coventry was recognized as the local habitation of the Mystery devil; and there is evidence that the name Corpus Christi had come to be used for the collective mysteries apart from the occasion of their performance. Weaver, in a passage[1] also quoted by Halliwell, says of a play the subject of which was 'the sacred scriptures from the creation of the world', 'They call this Corpus Christi play in my country'. The title written in a sixteenth-century

[1] John Weaver, *Funeral Monuments*, 1631, p. 405.

hand on the first page of the present collection, 'The plaie called Corpus Christi', is apparently used in this wider sense, and James in his note on the fly-leaf may be expanding this title: 'vulgò dicitur hic liber Ludus Coventriæ sive ludus corporis Christi', i.e. 'This book is commonly called the Coventry or Corpus Christi play'.

Printing of the MS. J. Stevens.

The printing of plays from MS. Vesp. D. viii began in 1722 in John Stevens's additional volumes to Dodsworth's and Dugdale's *Monasticon Anglicanum* (vol. i, pp. 139–53 under Grey Friars of Coventry). Stevens prints the Proclamation and the first five plays, using Gothic type, translating the stage directions, and including the marginal genealogies.

W. Hone.

A century later in 1823 Hone in his *Ancient Mysteries described* gives a summary, illustrated by full quotations, of plays viii to xv (incl.) with parallel passages from the Apocryphal Gospels and various illustrations including the 'parliament of heaven' from an English translation (not Love's) of the *Speculum Vitæ Christi*, and the *Cherry-tree* carol.

J. Payne Collier.

In 1836 J. Payne Collier included *The Marriage of the Virgin Now first printed from MS. Cott. Vesp. D. viii* in *Five Miracle Plays or Scriptural Dramas* privately printed.

W. Marriott.

In 1838 William Marriott, Ph.D., in his *A Collection of English Miracle Plays or Mysteries containing ten dramas from the Chester, Coventry, and Towneley series with two of later date*, published at Basle, included two of the *Ludus Coventriæ* plays, *Joseph's Jealousy* and *The Trial of Joseph and Mary*, with one of the Coventry civic cycle, *The Pageant of the Company of Shearmen and Tailors*.

J. O. Halliwell.

In 1841 the whole MS. was edited by J. O. Halliwell for the Shakespeare Society, with introduction, notes, and glossary. Various plays have since appeared in representative collections.

A. W. Pollard; J. M. Manly; S. B. Hemingway.

The opening of the *Salutation and Conception* play is included in Mr. A. W. Pollard's *English Miracle Plays* (1890); this play and *Noah and Lamech* are included in Mr. J. M. Manly's *Specimens of Pre-Shakespearian Drama* (1900); and Mr. S. B. Hemingway in *English Nativity Plays* (1909) gives plays 11, 12, 13, 15, and 16 from this series.

W. W. Greg.

In 1915 the *Assumption* play was edited with an exact reproduction of the features of the MS. by Dr. Greg.

The present edition.

Such an exact reproduction has not been attempted in the present edition. Stops have been added at the end of stanzas or speeches, though otherwise the text is left unpunctuated as in the MS., the stops which occur, and are reproduced, being metrical except in the case of a few stage directions. A few medial capital letters have been omitted, a few words run together by the scribe have been separated, a few disconnected syllables have been hyphened, where the exact reproduction appeared disproportionately disturbing to the reader. It has not been thought necessary to record all the scribe's slips of the pen. In any special case a note has been appended. *I* and *J*, used indifferently in the MS., have been distinguished according to modern usage and the capital form substituted for the small in the case of the personal pronoun; *ȝ* and *ʒ* have also been distinguished. The lines between the speeches and the lines connecting the rhymes have been omitted. In the MS. the tail-verses of the thirteen-lined stanzas and of the *rime couée* stanzas are sometimes written in the margin, outside the rhyme brackets of the rest of the stanza; such lines are printed as short lines in the stanza. Lines written continuously for reasons of space have been arranged in stanzas, with a note recording the change (cf. p. 120, ll. 125 et seq.); otherwise the irregularities of the MS. have been preserved.

Some of the contraction marks used have clearly lost their significance. This is notably the case with *n̄*. It is the normal form of *n* for the scribes of fo. 51 and of folios 95, 96, 112. The scribe of the MS. writes *trō̄e* (fo. 9), *gō̄e* (fo. 69), *somowō̄e* (fo. 74^{v}), and the carelessness with which the stroke is added or not to a series of rhyme-words suggests that it had become a mere flourish. This is also true of *d̄*, which occurs here and there as it were accidentally, though the form *virid̄* for *viridi* (fo. 25, *cum ramo virid̄*) shows that it retained its significance at need. The scribes of fo. 51 and of folios 95, 96, 112 use *d̄* for all final *d*'s, and write *de* in full. The case is less clear with regard to *t̄t̄*, though *at̄te* and *hat̄te* are found (fo. 81). On fo. 33 (p. 55, l. 132) a final *e* seems to have been erased in *kyt̄t̄*; *knowlach̄e* (fo. 110^{v}) is found, but also *sch̄* for *sche* (fo. 78^{v} and elsewhere). These signs of doubtful significance, *d̄*, *ḡ*, *h̄*, *t̄t̄*, *m̄*, *n̄*, have been retained in the text.

The sign ˆ, not reproduced in the text, is abundantly used in the usual ways: over an *n* after *u* or *w*, e. g. *grouñdyd*, *geawñt*; over *u* or *w* in the combination *ous*, *ows*, e. g. *gracyous*, *leprowŝ*; over *u* or *n* occasionally in other cases, e. g. *secundûs*, *opyñd*; as sign of a contracted *n* or *m*, e. g. *þŷg*, *hŷ*; exceptional instances of this use are *ûd* (*and*), fo. 193, and on the same folio *ûresyn* (*am resyn*); for other contractions in *plentevôs* (*plentevous*), fo. 137, *cônawnt* (*counawnt*), fo. 170, *doñ* (*done*), fo. 69ᵛ, p. 114, l. 165, and *doñ* (*down*), fo. 126. Against *añ*, fo. 134, *non* has been written as a correction in the margin; *ñ*, fo. 63ᵛ, p. 105, l. 244, stands for *no*. Occasionally this sign serves no purpose, as in fo. 27ᵛ, p. 47, l. 129, *hevŷne*; fo. 212ᵛ *creppe*.

The contraction ꝯ for the plural has been expanded as *ys*, as in the fully written plural nouns this form predominates. *Es* and *is* occur, though less frequently. On fo. 202ᵛ *pilgrimes* and *pilgrimys* are found in following lines, elsewhere *sowles* and *sowlys*, &c. On the other hand, on fo. 79, p. 131, l. 234, *legges* has apparently been corrected to *leggys*; and on fo. 209 *eretykis* has been corrected to *eretykys*. There is one instance of the use of the ꝯ for *com* on fo. 112—com*pany*, p. 188, l. 19—and it is possible that the unintelligible *hesc juge*, p. 116, l. 34, may be due to the scribe's misreading of this contraction in *consider-ynge*; the corresponding Latin is: *considerans sui senectutem*. Other contractions occurring once or exceptionally are *mayde* (*mayden*), fo. 90ᵛ, p. 149, l. 102; *hꝯ* (*his*) used by the scribe of folios 95, 96, 112; *wepoñ*, fo. 160 (stage direction) (? *weponys*); *bᵗ* (*but*), fo. 162. The recognized contractions for *er*, *ur*, *us*, *n*, *m*; *i* in *ion*; final *e* after *r*, *p*, *ȝ*, *t*; *p* + *ra*, *re*, &c., and those in the Latin passages, have been expanded in italics. Overwritten as well as omitted letters are italized, e. g. *þⁱ* = *þi*, *þᵘ* = *þou*, *þᵉ* = *þe*.[1]

Notes on sources and literary relations.[2]

The *Ludus Coventriæ* differs from the other Mystery cycles in having, in its New Testament plays at least, a closer dependence on known literary sources. Its borrowings have been

[1] By inadvertence the two forms '*þat*' and '*þat*' have been used to represent the MS. form '*þᵗ*'. In a few instances also '*þer*', '*our*', and '*ȝour*' have been given for '*þer*', '*our*', and '*ȝour*'.

[2] I have not been able to consult *Sprache und Heimath des sogenannten Ludus Coventriæ* by Dr. Max Kramer (1892); nor *Die Quellen des sogenannten Ludus Coventriæ* by E. Falke (1908).

investigated by various writers. Halliwell gives references to the Apocryphal Gospels, to Lydgate's *Lyf of oure Lady*, and his anagrams on the name of the Virgin (cf. *Ludus Coventriæ*, fo. 47, and the *Minor Poems* of J. Lydgate, ed. McCracken, p. 303), to the *Speculum* (or *Meditationes*) *Vitæ Christi* of Bonaventura, and to the thirteenth-century *Harrowing of Hell* (Harl. 2253) (cf. *Ludus Coventriæ*, fo. 192v, p. 320, ll. 1416 et seq., and lines 43, 44, 31, 55 of the *Harrowing*, *Altenglische Dichtungen*, ed. Böddeker, p. 271). Hone in *Ancient Mysteries described* gives in more detail the parallels between the Mary plays and the Apocryphal Gospels, and quotes from an English translation of the *Speculum Vitæ Christi* to illustrate the *Parlement of Hefne*. Miss Hope Traver in *The Four Daughters of God* (Bryn Mawr Monographs, No. 6), has discussed the relation of the *Parlement of Hefne* to other English versions of the theme. The use of the *Legenda aurea* for the *Assumption* play has been shown by Mr. Gayley in his *Plays of our Forefathers*, and by Dr. Greg, who in his edition of the *Assumption* prints the chapter from the *Legenda* used by the writer. The most recent discovery has been that of Dr. Foster, who has demonstrated the indebtedness of the writer of the *Passion* plays to the *Northern Passion*. The coincidence of the names of three out of the four Knights of Pilate in the *Ludus Coventriæ*, fo. 189, and the poem on the Resurrection, MS. Ashmole 61 (fo. 138), has been pointed out by E. Falke.

So much of the material used by the writer of Mysteries was common to different possible sources that it is difficult to determine which was the one actually used. Thus the chapter in the *Legenda aurea*: '*De Nativitate Beatæ Mariæ virginis*' (ed. Graesse, 1846, ch. 131) is in great part a transcription of the Apocryphal Gospel *De Nativitate S. Mariæ*, and the material that is versified in the *Conception of Mary* play (the description of Joachim, ll. 25–8; his rejection, ll. 76–80; the angel's speech, ll. 149–74, with the exception of the reference to *joys fyff*) might equally well have been taken from the one or the other. The connexion of the fifteen steps of the Temple with the fifteen Psalms of degree (*Mary in the Temple*, ll. 84 et seq.) is common to the two sources, and found also in both is the original of the interpolated passage in the *Betrothal of*

Mary on fo. 48ᵛ, p. 82, ll. 92 et seq. (cf. *Tunc anxiatus est pontifex eo quod neque contra scripturam quae dicit: vovite et reddite, votum infringendum putaret nec morem genti insuetum introducere auderet*); both give the answer to *Vox*; cf. *The Betrothal*, p. 89, l. 230.

It can, however, be shown that the *Legenda aurea* was the actual authority used for the *Conception of Mary* at least. The marginal genealogies on the folios preceding the *Conception of Mary* are taken from chapter 131 of the *Legenda aurea*; the phrase *regale sacerdocium* (cf. the *Conception of Mary*, l. 15) occurs in it and not in the gospel *De Nativitate*; and the words used of the rejection of Joachim's offering in the *Legenda aurea, cum indignatione nimia repulit*, seem rather to be echoed in '*with grett indygnacion þin offeryng I refuse*', than the words in the gospel: *despexit eum et munera eius sprevit.*

The same difficulty occurs in attempting to distinguish the claims of Bonaventura's *Meditationes* and of Lydgate's *Lyf of oure Lady* to be the original of parts of these plays, though the writer's use of Love's translation of the former in certain cases (cf. Note B, p. lviii) gives a clue, and the *Salutation and Conception* and the *Purification* plays may safely be attributed to the influence of the *Meditationes*. To this is due the added passage in a different metre in *Joseph's Return* to which Dr. Greg draws attention (*Bibliographical and Textual Problems of the English Miracle Cycles*, p. 129). The altered tone is consonant with the refined treatment of the theme in the *Meditationes*, and two slight verbal coincidences indicate this source. Cf. '*For on the tone side he sawh hir lyf so holy and no tokene of synne in hir*' and '*I knew never with here so god me spede | tokyn of thynge in word or dede | þat towchyd velany | nevyr þe les*', et seq.; and '*this tribulacion and this desese*' and '*for vnknowlage he is desesyd*' in the same context. From the *Meditationes* comes also the interview between the risen Lord and his Mother. That our Lord appeared first of all to the Virgin is a theory discussed in the *De Resurrectione* chapter of the *Legenda aurea*. Bonaventura describes the appearance: *Sodeynly oure lord Jesu came and aperede to her, and in alther whitest clothes with a glad and louely chere gretynge hir on side half in these wordes: Salue sancta parens that is to say Haile holy moder. . . . My dere moder I am.*

Ego sum: resurrexi et adhuc tecum sum I have uprisen and loo ȝit I am with thee . . . and deth and sorwe and alle peynes and angwische I haue ouercome. . . . And so thei bothe louely and lykyngly talkynge togidre maden a grete joyful feste. This seems to be the original of the passage *Salue sancta parens: my modyr dere*, fo. 192v, and it is recalled also by the words in the Proclamation, l. 431, *with suche cher* and *comforth his modyr he doth indew | þat joy it is to here · þer speche for to devyse.*

Less clear is the source of the material used in the *Mary in the Temple* and *Visit to Elizabeth* plays which is found alike in the *Meditationes*, the *Lyf of oure Lady*, and in part in the *Legenda aurea* and the gospel *De Nativitate.*

The name of Lydgate was early associated with the *Ludus Coventriæ.* In Bishop Tanner's *Bibliotheca Britannico-Hibernica* (1748) these plays are doubtfully identified with the 'pageants' attributed to Lydgate.[1] Halliwell, as has been said, draws attention to the likeness of the passage on the Virgin's name to poems of Lydgate; the hymn sung by the shepherds—*Stella celi extirpauit*, fo. 90—is one that Lydgate translated (*Minor Poems*, ed. McCracken, p. 294). There is also in the *Christ with the Doctors* play an echo of a verse in the *Lyf of oure Lady*, which might however be dismissed as due to the use of a commonplace of theological illustration: cf. *L. C.*, p. 181, ll. 97 et seq., and *Lyf of oure Lady*: ed. 1531, Ch. xix, *Ryght as the sonne perissheth thorowe the glasse | Thorowe the cristall, berall or spectacle | Withoute harme, right so by myracle | Into her closet the father's sapyence | Entred is withouten violence.*

It seems at first sight in favour of the *Lyf of oure Lady* as a source for *Mary in the Temple* that it includes the story of the fifteen steps not found in the *Meditationes, L. C.*, p. 74, and the seven petitions, *L. C.*, p. 79, not found in the *Legenda aurea* or the gospel *De Nativitate.* The imitation of Lydgate's manner in

[1] By a fatality attaching to references to Vesp. D. viii his description contains an error. He apparently noticed the change of writing with the *Assumption* play and did not look further:

'A procession of pageants from the creation. In MS. Cotton. Vespas. D. viii. Scripto circa Lydgati tempora sunt collectanea (in 212 paginis in folio) 40 pageants sive ludorum incipiendo a creatione et finiendo tempore descensus Spiritus S. Jamesius existimat hunc fuisse Ludum C.C.C. (sic) sive Ludum Coventriae'.

the anagram (p. 80) favours this view. Against all this there is, however, one piece of evidence that is conclusively in favour of the *Meditationes* as against the *Lyf*. In this work the three precepts observed by Mary are distinct from the seven petitions, though they correspond with the first three. Lydgate gives only the seven petitions. The writer of *Mary in the Temple* follows Bonaventura, and gives the three precepts in the form of the charge of *Episcopus*, p. 77, ll. 152 et seq. Moreover, lines 168, 169, which correspond with the third precept: *Thu xalte hate no thynge but þe devyl* and *synne | god byddyth the lovyn þi bodyly enmy* appear to have some reference to the misleading form in which the third precept is given in the *Meditationes*: *and the thridde is*: *Thou schalt hate thyn enemy* (*Habebis odio inimicum tuum*) only explained later in the text: *his enemyes that is to saie vices* and *synnes*. The order of the seven petitions in *Mary in the Temple* differs from that in the *Meditationes* and the *Lyf*, but the change—putting the most significant last instead of fifth—is one that suggests itself; the phraseology of the passage is closer to Love's than to Lydgate's.

The opening speech of *Contemplacio* in the *Visit to Elizabeth* is taken verbally from the *Legenda aurea*, Ch. 86, 'De Nativitate S. Iohannis baptistae': cf. *L. C.*, p. 116, ll. 23–7, and *David enim rex . . . volens cultum dei ampliare xxiv summos sacerdotes instituit quorum tamen unus maior erat qui princeps sacerdotum dicebatur*. The phrase *The plage of dompnesse*, l. 35, corresponds with *plaga taciturnitatis*. The close of this play has been shown (Note B) to be taken from the *Meditationes*. The matter of the whole play is found there as well as in the *Legenda aurea* and the *Lyf of oure Lady*.

For the *Betrothal of Mary* the *Meditationes* offer no material. The story of the flowering rod and the dove is found in the *Legenda aurea* and in the gospel *De Nativitate S. Mariæ*; in the *Pseudo-Matthew* and the *Lyf of oure Lady* the dove only appears on the rod. In these also the high priest is represented as neglecting Joseph's little rod, whereas in the former as in the play Joseph himself is the delinquent and endeavours to avoid offering the rod. On the other hand, the names of the Virgin's maidens (five in each case, seven unnamed in *De Nativitate*) are given only in the *Pseudo-Matthew* and the *Lyf of oure Lady*,

and the forms used for the three in the play, Rebecca, Sephora, Susanna, only in the *Pseudo-Matthew*, the second name in Lydgate being Scaphea. Here, therefore, the *Legenda* and *Pseudo-Matthew* appear to have been used.

The use of the *Pseudo-Matthew* Gospel is clearest in the *Birth* play, where the incident of the midwives follows this original very closely. Cf. *Ludus Coventriæ*, p. 141, stage direction and ll. 181–4 and 265–76 and: *Audiens autem haec Maria subrisit. Cui Ioseph dixit, Noli subridere sed cauta esto ne forte indigeas medicina*; and *Domine tu nosti quia semper te timui et omnes pauperes sine retributione acceptionis curavi, de vidua et orphano nihil accepi et inopem vacuum a me ire nunquam dimisi. Et ecce misera facta sum propter incredulitatem meam quia ausa fui temptare virginem suam.* The suggestion of the cherry-tree incident comes also from this gospel where a similar story is told of a palm-tree passed on the journey into Egypt. *The Trial of Joseph and Mary* follows less closely this gospel, which does not include the incident of the drinking of the draught by the detractor.

For plays viii to xv there is thus verbal evidence of direct borrowing from three sources: the *Legenda aurea*, the *Meditationes* or *Speculum Vitæ Christi*, and the *Pseudo-Matthew* Gospel, and the mingling of material in the plays corresponds with other evidence (cf. pp. xx to xxiv) to support a theory of dovetailing and revision. The plays of the next group (*Shepherds*, *Magi*, *Massacre*, and *Death of Herod*) are of a different character from any of the preceding ones, of higher literary quality, more lyrical, and in parts more dramatic, and in this closer to the *Passion* plays, and no source has been yet indicated for them. By similarities of metre and diction they are connected with the latter part of the *Resurrection* play.

The use made of the *Northern Passion* by the writer of the *Passion* plays differs from the use of the *Legenda aurea* in the plays derived from that source or from the use of the *Meditationes* in the *Salutation and Conception* and *Purification* plays. There is no such slavish transcription of whole passages as we find in the former, nor even such close following as we find in the latter. The parallel passages collected by Dr. Foster do not suggest that the writer set out to dramatize the *Northern*

Passion, but rather that he knew the story well in that form and its phrases recur, as Biblical phrases in a scriptural story would (or should) to-day. There is much in the *Passion* plays (the sermons of Peter and John, our Lord's exposition of the Sacrament, the Virgin's lament on his capture, the sentencing of the two thieves, and the dialogue between the Virgin and John at the foot of the Cross) which is not in the *Northern Passion*; the order of the incidents of the Trial before Pilate is different, and the dramatic handling of the Trial scenes with the accelerated dialogues in couplets is original.

In the *Passion* group, as in the earlier *Contemplacio* group, the layers of superimposed material correspond with the use of different sources. The influence of the *Northern Passion* is crossed by the influence of the *Meditationes*. A possible verbal reminiscence of Love in the scene between the Virgin and her risen Son[1] in the latter part of the *Resurrection* play gives a clue, and though there is no further verbal coincidence it is not rash to assume that the place given to the Virgin at the betrayal, at the death, and at the resurrection, the treatment of the harrowing as well perhaps as the completion of the seven words—matter found at the conclusion of the first *Passion* play, in the interpolated portions of the second, and in the latter part (Quire V) of the *Resurrection* play[2]—is due to the *Meditationes*. The chapter in the *Meditationes* on the taking of our Lord ends with a lament of the Virgin 'in Magdeleyns hous'; cf. *L. C.*, pp. 267, 268; special stress is laid on the 'seuene notable words' in the chapter on the death, and in the account of the descent into hell the actual harrowing following immediately on the death is separated from the appearance of the risen Lord to the rescued souls after the resurrection of his body. This does not exactly tally with the representation in the *Passion* play where the rescued souls are brought forth only on the resurrection morning, but it gives some suggestion for the division of the harrowing into

[1] Cf. p. xlv.

[2] Evidence of metre and diction also, as has been said, connects the interpolated matter on folios 183^{v}-6 and the end of the *Resurrection* play on quire V. Cf. 'For mannys helpe my body is bred (fo. 185^{v}) and 'For man I haue mad my body in bred' (fo. 192^{v}), and in similar contexts 'chare awey þe crowe' (fo. 183^{v}), and 'chare awey þe ravyn' (fo. 194^{r}).

two parts—the descent at the end of the *Crucifixion* play and the rising with the redeemed souls in the middle of the *Resurrection* play—which is peculiar to the *L. C.* play. The borrowings from the *Northern Passion* cease [1] where the influence of the *Meditationes* comes in—in the interpolated portion of the second *Passion* play whereby it is dovetailed on to the *Resurrection* play and in the conclusion (Quire V) of the *Resurrection* play.[2]

This cycle is later in its compilation than the civic cycles, but it seems to have borrowed little from them beyond the general choice and treatment of material, and even in these respects there are noticeable divergencies. There are more plays peculiar to this cycle than to any other, and the absence of farcical passages in the *Cain*, *Noah*, and *Shepherds* plays distinguishes it from all the others.

The opening of the speech of God the Father in the first play, *Ego sum α et ω*, is found in all cases, and the further likeness of a few phrases in the Towneley play (cf. 'Alt maner thyng is in my thoght' and 'alt þat evyr xal haue beynge | it is closyd in my mende') would seem due to the same natural coincidence. An interpolated passage in the *Shepherds* play—the solitary attempt at humour—p. 148, ll. 78–89, may be a reminiscence of a similar farcical discussion of the angels' song in the Chester *Shepherds* play; a line in the scourging scene recalls a line in the same context in the Towneley play (cf. p. 277, ll. 168–71, and 'we shalt teche hym I wote a new play of yoylt') and there are coincidences in the Towneley and *L. C. Passion* plays due to the use in both of the *Northern Passion*, but otherwise there is nothing that may not be accounted for as due to similarity of theme and form.

Besides the plays which have no counterpart in the other cycles (*The Conception of Mary*, *Mary in the Temple*, *The Betrothal*

[1] There is perhaps a later reminiscence of the *Northern Passion* (though there are many possible sources) in the line in the *Assumption*: *Sere and ye slept on christis brest · seyng att celestly*, said by Peter of John. Cf. *Northern Passion*, ll. 276 et seq. The corresponding Latin words in the *Legenda aurea* from which this play is directly taken do not give so clearly the reference to the legend of John's vision here implied: *Tu insuper pectus domini recumbere meruisti et exinde sapientiae et gratiae plus ceteris fluenta potasti.*

[2] Cf also p. xiv and p. xxxi for the composition of the second *Passion* play.

of Mary, The Trial of Joseph and Mary) the following episodes are found only in the *L. C.*—the death of Cain at the hands of Lamech (play 4), the testifying of the kings (Matthew i. 6–10) with the prophets (play 7), the 'parliament of heaven' (play 11),[1] the miracle of the cherry-tree (play 15); Veronica appears only in this series, but her action is performed by one of the Maries in the York plays; in no other cycle is the crucifying of our Lord assigned to the highborn Jews ('No man xal towche ȝour kyng | but yf he be knyght · or gentylman born; cf. also fo. 181, stage direction)[2]; characteristic of this collection again are the pithy short sermons put into the mouth of different characters: two from John the Baptist, one at the close of play 22 (p. 192) on repentance, and one as prologue to the *Passion* play (p. 229) on the dangers of overconfidence and of despair; one from Peter in the *Entry into Jerusalem*, scene (p. 238) on the spiritually blind, lame, and dumb; one from Christ expounding the Eucharist (p. 254). To these may be added the ironic discourse of Lucifer, a 'bountevous lord' to 'reward synners', at the opening of the *Passion* play (p. 225), and the exposition of the Commandments in the sixth play, which there is nothing to match in the Chester play in which the Commandments are recited.

In this exposition of the Commandments[3] the writer is drawing on the usual homiletic interpretation of the time. A treatise of the Commandments in a MS. at St. John's Coll., Oxford, ed. by J. F. Royster (University of N. Carolina, Studies in Philology, vol. 6, 1910), who dates it between 1420 and 1434, contains much the same material (cf. *L. C.*, p. 55, ll. 134–7, and 'Bot agaynes þis commaundement doos he þat slaes with hond or with word or will'; and p. 57, ll. 179–82, and 'In the siȝste commaundement is forboden þe dede of lechere . . . and in þis commandement þe wille of þe syn is forboden'; cf. also *Court of Sapience*).

[1] This occurs in a different connexion in *The Castle of Perseverance*, cf. p. liv, and in a still more different in the 'Proces de Paradis' of the *Mystère du Vieil Testament*, in which, moreover, only Mercy and Justice are concerned.

[2] In the *Dialogus B. Mariæ et Anselmi de Passione Domini* a distinction is made between the *populus*, who are sympathetic after the Crucifixion, and the *Iudæi*, who continue their persecution of Christ's friends.

[3] For the curious confusion of the burning bush (*rubrus* by mistake for *rubus*) and Mount Sinai, cf. Isidore: 'Interpretatur autem Sinai rubus quod significat ecclesiam.'

The discourse of Lucifer is specially interesting as helping to date the compilation.[1] Attacks on extravagant fashions are common in the fifteenth century; the one in the text seems to be dealing with the same objectionable features in costume as the poem in MS. Harl. 372, printed by J. Payne Collier for the Percy Society, vol. xv, p. 55, and assigned to the mid-century —'not later than 1467' (cf. *L. C.*, p. 227, ll. 69 et seq., and 'Ye prowd galonttys hertlesse | W*ith* yo*ur* high cappis witlesse | And youre schort gownys thriftlesse | Haue brought this lond in gret heuynesse | W*ith* yo*ur* long peked schone . . . *And* yo*ur* long here in to yo*ur* eyen . . . With yo*ur* wyde furryd hodes . . . leue yo*ur* short stuffide doublett*ys and* yo*ur* playtid gownys'). Similar fashions, however, seem to be attacked later in the century in the morality *Nature* (the 'side hair', the 'short gown', and 'wide sleeves' that 'would make a doublet and coat for some lad in this town').

The mingling of the kings of Jesse's race with the prophets in the seventh play is not found in any other play of this type that has come down to us, but Sepet in *Les prophètes du Christ*[2] takes it as the surviving example of a class: 'L'idée de faire paraître à côté des prophètes proprement dits la ligne de Jesse, les rois de Juda, fils de David et ancêtres du Messie, n'est pas particulière au Ludus Coventriæ. La scène a certainement eu ce caractère dans les mystères français.' He quotes in support of this view a description of a similar combination in a Corpus Christi procession still held at Mayenne in the seventeenth century.[3]

The Lamech episode is found in *Le Mystère du Vieil Testament*, but here the boy who guides Lamech and whom he slays is his own son, Tubal-cain. The writer of the *L. C.* interpolation seems to have drawn straight from P. Comestor, cf. pp. 39–41, including stage direction and: 'Lamech vero vir sagittarius diu vivendo caliginem oculorum incurrit, et habens adolescentem

[1] Lucifer comes in as a 'prowde galaunt' in *Mind, Will and Understanding*, and there is a reference in *The Castle of Perseverance* to 'longe Crakows on þi schos'.

[2] Bibliothèque de l'École des Chartes, vol. 38, 1877.

[3] Prof. Hardin Craig in a Note appended to Miss Swenson's *Enquiry* points out that apparently a number of kings played a part in the Lincoln pageants, which may, in his opinion, give a clue to the connexion of the *Ludus Coventriæ* with Lincoln.

ducem dum exerceret venationem pro delectatione . . . casu interfecit Cain inter fructeta aestimans feram quia ad indicium iuvenis dirigens sagittam interfecit. Et cum experiretur quod hominem scilicet Cain interfecisset iratus illic cum arcu ad mortem verberavit eum. Et ideo cum peccatum Cain punitum esset septuplum ut diximus suum punitum est septuagies septies id est septuaginta animae et septem egressae de Lamech in diluvio perierunt.'

The independence of this cycle is perhaps most clearly illustrated in the treatment of a theme common to all the cycles—Christ and the Doctors. Five plays on the subject have come down to us.[1] and, of these, four—those in the York, Towneley, Chester, and Coventry civic cycles—go back to one original; the fifth, that in the *Ludus Coventriæ*, stands alone; and the play with the learned brag of the opening speeches and the theological problems and paradoxes introduced into the discussion is characteristic of the more ecclesiastical and perhaps also of the more sophisticated and 'stagy' cast of this compilation. The questions raised—(*a*) the unity of the Trinity, (*b*) the distinction of the three persons, (*c*) the manner of the incarnation, (*d*) the reason for the choice of the second person, (*e*) the 'double birth' of Jesus, (*f*) the reasons for the marriage of Mary—were all theological commonplaces,[2] but

[1] Another is mentioned in the Epilogue to the *Candlemas* play: 'And the next yeer as we be purposid in our mynde | The disputacion of the doctours to shew in your presens'.

[2] (*a*) The comparison of the Trinity to *ignis, splendor, calor* is found in V. de Beauvais and goes back to St. Augustine. Cf. also similar comparison in *Candlemas* play of the humanity, soul, and godhead of Christ to the wax, wick, and light of a taper, a comparison used in *Piers Plowman* for the Trinity (C. xx. 168 and Skeat's note on the passage).

(*b*) Cf. *L. C.*, p. 17, &c.

(*c*) Cf. Lydgate, *Lyf of oure Lady*, v. s. p. xlvi.

(*d*) Cf. *L. C.* p 103, and Love: 'Man forfeted by vnwitte and foly'—an addition to Bonaventura; also *Court of Sapience*, where this is the second of three reasons.

(*e*) 'bis genitus dicitur sive quia Pater eum genuit sine Matre in æternitate sive quia Mater sine Patre in tempore'.—Isidore (*Etymologiarum* lib. vii, vol. 2, p. 265 Migne).

(*f*) These are two of the three reasons given by Bonaventura and Comestor. V. de Beauvais gives four, referring to Jerome and Ignatius.

the writer deserves some credit for original ingenuity in collecting them.

A connexion has been often suggested between this cycle and other religious plays of the fifteenth century.[1] There are obvious similarities in the stage directions of the *L. C. Passion* plays and those of such plays as *Mind, Will and Understanding*, the *Candlemas* play, *Mary Magdalene*, *The Croxton Play of the Sacrament*, which suggest similar methods of staging and perhaps similar business on the part of the actors.[2] There are also similarities in diction and in metre and in the handling of metrical form—the varying of the metre to suit the speaker or the situation—and in other characteristics of treatment which deserve further investigation but which lie outside the scope of this introduction. *The Castle of Perseverance* offers one or two special points of contact. It has, like the *L. C.*, a prologue in thirteen-lined stanzas for vexillatores in which the name of the town at which the play is to be performed is left to be filled up. It introduces the debate of the Four Daughters of God (*The Parliament of Heaven*) over the fate of the soul of *Humanum Genus*, though in this case it is the salvation of the individual and not the redemption of the race that is in question, and the debate does not lead up to the Incarnation. It introduces also the figure of Death ; the entry of this character has not the quality of dramatic irony[3] that makes the entry in the *Death of Herod* play so impressive (*Humanum Genus*, an old man, has just remarked 'on Coveytyse is al my lay | *And* schal ; tyl deth me ouer-throw'—Herod: 'I was nevyr meryer here beforn | Sythe þat I was fyrst born | Than I am now ryght in þis morn')—but the

[1] Mr. H. R. Patch ('The *Ludus Coventriæ* and the Digby *Massacre*', Publications of the M. L. A. of America, xxxv), basing his conclusions on an examination of the metres of the plays, makes the suggestion that the Dublin *Abraham and Isaac* and the Digby *Massacre* (or *Candlemas* play) might have formed part of the cycles or groups from which the compiler of *L. C.* made his selection.

[2] The Chester and Towneley cycles have a few, the York cycle a very few, brief directions in Latin; the Coventry civic cycle has fuller directions in English but not of the descriptive kind found in the *L. C. Passion* plays. This similarity as regards *Mind, Will and Understanding* has been noted by Mr. Pollard in his edition of the *Macro Moralities* (E.E.T.S., Extra Series 91).

[3] Cf. also *Everyman*: 'Full lytell he thynketh on my comynge | His mind is on flesshely lustes and his treasure.'

general effect is similar as are (naturally) the two speeches of Death. In *The Castle of Perseverance* is found also one of the geographical lists of which there are examples in the Towneley play *Herod the Great* (considered by Mr. Pollard to be one of the group of later plays), in the *L. C. Temptation* play,[1] and in *The Croxton Play of the Sacrament.* The arrangement of names of countries and towns in lists, often alphabetical, in the geographical treatises of the time afforded convenient material for the alliterative artist (cf. *Rel. Ant.*, vol. i, p. 271, and MS. Arundel 123). Though some of the names are common, the lists seem to be independent, but they testify doubtless to some kinship, as do perhaps the attacks in all the *Macro Moralities* and the *Ludus Coventriæ* on the extravagant fashions in clothing of the time.

The *Ludus Coventriæ* has generally been considered inferior in literary merit to the other cycles. It lacks the genuine feeling that dignifies the York cycle (cf. *Birth* and *Flight into Egypt* plays); it has nothing to compare with the pathos of the Chester *Isaac* play or the humour of the Towneley second *Shepherds* play. Though Mary plays such an important part, no speech of hers in the *L. C.* has the poetic quality of the Lament, in the Towneley *Crucifixion* play, of the Mother at the foot of the Cross. Apart from the greetings of the Shepherds, the speech of Death, the lament of Adam and Eve, and a few *rime couée* passages there is very little poetry in the pages of Vesp. D. viii. But the plays of this collection offered their audience compensations for deficiencies—more singing,[2] more 'devices',[3] more processions,[4] more harangues, and, above all,

[1] The names are in all cases chosen for reasons other than geographical, but no other writer trades so boldly on the ignorance of his audience as the writer of the *Temptation* play in including *Zebee and Salmana* among the countries to be seen from the Mount (cf. Ps. lxxxiii. 11).

[2] Notably in the *Contemplacio* group (viii to xiii) and the *Assumption*, but also in the *Creation, Noah, Shepherds, Purification,* and *Entry into Jerusalem* plays.

[3] Cf. Proclamation: 'With whiche devys as we best may | The holy gost xal ovyr him on'. None of the other cycles attempt the spectacular representation of the Incarnation described in the stage direction, p. 107.

[4] The *Moses* play included apparently a procession of the Commandments. Cf. Proclamation: 'þe ten comaundementys alle be dene | in oure play ȝe xal hem sene'.

in some cases, more acting. The passages of couplet dialogue in the Trial scenes (ff. 168v, 169, 171v, 177, 178, 178v, 179) mark an important advance from recitation and declamation to acting, and in several of the plays the writer or writers show command of stage effect, and understanding of the impressiveness of significant gesture and movement. A comparison of the *Woman taken in Adultery* in this series and in the York and Chester cycles illustrates the superior skill of at least one of the *Ludus Coventriæ* writers in developing a dramatic situation. The preliminary sermon of Christ on forgiveness, the angry comments of the Jews, the arrival of Accusator with his welcome scandal 'a ryght good sporte I kan yow telle', the breaking open of the door of the house, the escape of the man 'If any man my wey doth stoppe . . . I xal þis daggere putt in his croppe', the pleading of the woman 'I pray 3ow kylle me prevely . . . lete not þe pepyl up-on me crye'—all these dramatic features are found only in the *Ludus Coventriæ* example. The most dramatic passage in the series is, perhaps, the unnoted entrance of Death in the midst of the revelry of Herod and his knights, where, as has been said, the style rises above the usual level. The effect of silent stealthy movement followed by sudden outcry on the imagination of an audience is again recognized in the stage direction for Pilate's wife's dream: 'her xal þe devyl gon to Pilatys wyf · þe corteyn drawyn as she lyth in bedde *and* he xal no dene make but she xal sone after þat he is come in · makyn a rewly noyse · comyng and rennyng of þe schaffald . . . leke a mad woman'; and this direction 'he xal no dene make' is the more significant as Pilate's wife afterwards describes the 'sounds unheard': 'As wylde fyre *and* thondyr blast | he cam cryeng on to me'. Very effective, too, must have been Judas's secret passings to and from the scaffolds in the *Last Supper and Conspiracy* play: 'here Judas rysyth prevely' and 'here Judas goth in sotylly'. The excitement of escape is suggested in the vivid stage direction *et curret* which follows Pilate's dismissal of Barabbas, and again in the description of the flight of the young man in the *Woman taken in Adultery*—'hic iuuenis quidam extra currit in deploydo calligis non ligatis et braccas in manu tenens'. And we can still feel the thrill that stirred

the 'gentyllys and ȝemanry' of *N.* town in the fifteenth century when we read the stage direction which opens the first Trial scene: 'here xal a massang*er* com *in* to þe place ren*nyng and* cr*i*yng Tydyngys tydyng*ys* · *and* so round abowth þe place · Jhesus of nazareth is take · Jhesus of nazareth is take'. Such an appeal may be, in the words of the mediaeval preacher, more to 'þe siȝt wiþoute forþ' than to 'þe feiþ wiþinne forþ', but there is no doubt of its potency, and in this effective stage representation the *Death of Herod*, the *Woman taken in Adultery*, and the *Passion* plays of the *Ludus Coventriæ* are outstanding.

NOTE A [to page xix].

1. *Legenda sanctorum aurea* (1481).	*The Golden Legend* (Caxton).	*The Play of the Assumption.*
i. |*Tu insuper super pectus domini recumbere meruisti* | et exinde sapientie ac gracie plus ceteris fluenta potasti.	And thow oughtest to bere this palme of lyghte atte the xequyes of chastyte and holynes thou that drankest of the fontayn of perdurable clenes.	Sere | *and ye slept on christis brest* · | seyng alle celestly Ye are goddis clene mayde · wyth-outyn ony nay This observaunce is most like · you to do dewly.
ii. Memor *enim esse* debes qualiter |*tibi astiti*| et qualiter te accusante ancilla hostiaria te excusavi.	Thow oughtest remember how the chambriere that was Vssher accused thee and [?I] excused thee.	In cayfas halle · when thou were seyne And of thee pet*er* a mayde acusid there | *I halpe the tho* | · now helpe me ageyne.

iii. Caxton translates all the versicles which are given in the original Latin in the play, and in one instance the writer of the play has a variant reading.

habebit fructum *in respectione*[1] animarum sanctarum.	She shalle haue fruyte *in refection* of noble sowles.	Habebit requiem *in spectu* animarum sanctarum.

[1] Graesse's edition *refeccione*.

NOTE B [to pages xxiii, xxiv, and xlv].

The following passages show the correspondence of the text of the plays and passages dependent on the *Meditationes* with the translation rather than with the original work.

Meditationes Vitæ Christi. Bonaventura, *Opera*, 1588.	*The Mirrour of the Blessed Lyf of Jesus Christ*, p. 29. Nicholas Love, ed. L. F. Powell.	*'Salutation and Conception' Play.*
i. Intuere hic pro deo et meditare qualiter tota Trinitas est ibi expectans responsionem et consensum huius suae filiae singularis amanter et delectabiliter aspiciens verecundiam eius et mores et verba; et etiam qualiter angelus diligenter et sapienter inducit eam et ordinat verba sua stans inclinatus et reverens coram domina sua . . .	Now take good heed and haue in mynde how fyrst all the holy trinyte is there abidynge a fynal answer and assent of his blessid douȝter Marye takynge hede and byholdynge lykyngliche her schamfast semblaunt, her sad maneres and her wise wordes, | *and furthermore howe alle the blessid spirites of heuene, and alle the ryȝtwis lyuynge men in erthe and alle the chosen soules that weren that tyme in helle as adam, abraham, david and alle othere desireden hir assent in the whiche stood the sauacioun of all mankynde,* | and also how the aungel gabriel stondynge with reverence byfore his lady enclynynge . . .	Mary come of and haste the and take hede in thyn entent whow þe holy gost blyssyd he be abydyth þin answere and þin assent . . . . . . | *ffurthermore take hede þis space* *whow alle þe blyssyd spyrytys of vertu* *þat are in hefne by ffore goddys face* *and alle þe gode levers and trew* *That arè here in þis erthely place* *thyn owyn kynrede · þe sothe ho knew* *And þe chosyn sowlys þis tyme of grace* *þat are in helle and byde rescu* *as Adam, abraham and david in fere* *and many othere of good reputacion* *þat þin answere desyre to here* *and þin assent to þe incarnacion* *in whiche þou standyst as persevere* *of alle man-kende savacion.* |

Meditationes Vitæ Christi.

O qualis domus, qualis camera, qualis lectus, in qua et quo pariter commorantur et requiescunt tales matres talibus filiis foecundatae, Maria et Elisabeth, Jesus et Joannes. Sunt et ibi magnifici senes, scilicet Zacharias et Joseph . . .

. . . . . .

Et tunc apertum est os Zachariae, et prophetavit, dicens: *Benedictus Dominus Deus Israel*, etc. · Et sic in domo illa haec duo cantica pulcherrima, scilicet *Magnificat* et *Benedictus*, facta fuerunt . . .

. . . . . .

Tandem valefaciens Elisabeth et Zachariae, ac benedicens Joanni rediit ad domum suae habitationis in Nazareth.

The Mirrour of the Blessed Lyf of Jesus Christ, p. 39.

| *A lord god what house was that* | or what chamber and what bedde in the whiche dwelleden to gidre and resteden so worthi moderes with so noble sones that is to saie Marie and Elizabeth Jesu and John And also with them dwellynge tho worschipful olde men zacharie and Joseph.

And the mowthe and the tunge of the fader zacharye *by-fore closed for vntrowynge* was than opened: and so he prophecied seienge: . . .

. . . . . .

And so in that house thise two noble and worthy canticles that is to seyen Magnificat and benedictus weren first spoken and made.

And at the laste | *whan al this was done* | sche toke hir leue at Elizabeth and Zacharye and blessid the child John and so went home et seq.

'Visit to Elizabeth' Play.

| *A lord god what hous was þis on* |
þat þese childeryn and here moderys to
as mary and elizabeth jhesus and john
and joseph and zakarye also.

And þan zakarye spak i-wus
þat had be down and his speche lorn
he and Elizabeth prophesyed as þus
they mad BENEDICTUS · them be-forn
and so · MAGNIFICAT · and BENEDICTUS ·
ffyrst in *þat* place þer made worn.

| *Whan att was don* | oure lady fre
toke here leve than aftere this
at Elizabeth and at Zakarie
and kyssyd johan and gan hym blys.

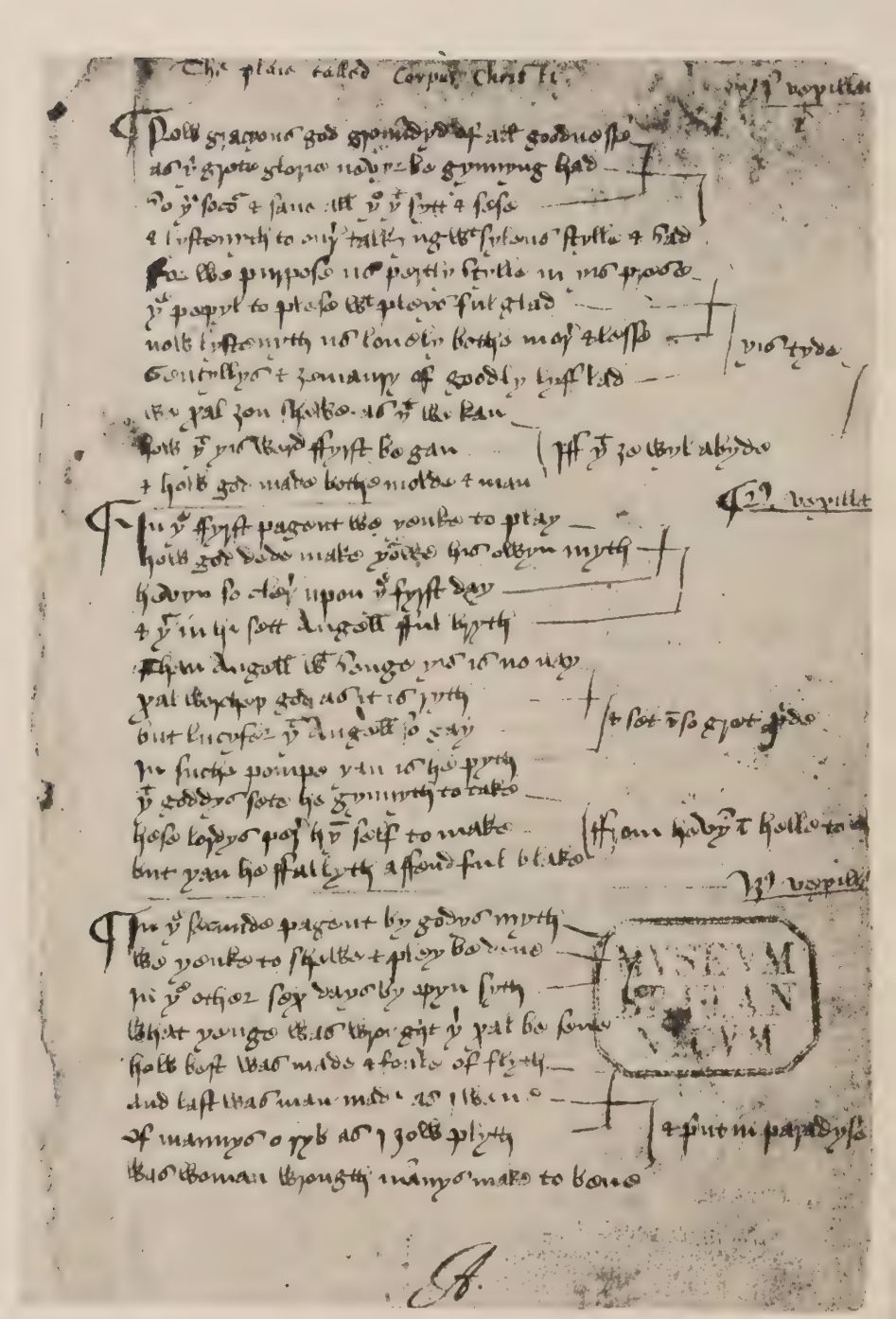
Ch. ix, *preliminary paragraph not in original.*

After the kynges had performed her offerynges . . . ȝit stode that worthy lady of all the world in that symple herborwe . . . paciently abidyng unto the fourty day ordeyned

'Purification' Play.

To be purefyed · haue ȝe no nede
Ne þis on · to be offeryd · so god me spede
ffor fyrst þou art ful clene
Vndefowlyd in thought and *dede*

Meditationes Vitæ Christi.	Ch. ix. *preliminary paragraph not in original.*	*'The Purification' Play.*
	by the lawe to hir purificatioun as sche were another womman of the peple *defoyled thoruȝ synne, and as the childe Jesu were a pure man and not god nedy to kepe the observaunce of the lawe.*	and *anothyr þi son* with-*owtyn drede* *is god* and *man to mene* *Wherefore it nedyd not to bene* *bůt to kepe þe lawe* · on Moyses wyse.
	The Mirrour of the Blessed Lyf of Jesus Christ, pp. 62–3.	
ii. Accipite pater excellentissime unigenitum vestrum quem secundum mandatum vestrae legis vobis offero quia primogenitus matris est.	Taketh now *hiȝest fader* *ȝoure owne dere sone* whom I offre here to ȝow after the biddynge of ȝoure lawe: for he is the firste born of his moder.	*hyest ffadyr* god of powere ȝour *owyn dere son* I offre ȝow here as I to ȝ*our* lawe am sworn receyve *þi* childe in glad manere for he is *þe* fyrst þis childe so dere *þat* of his modyr is born.
iii. Accipite clementissime pater hanc oblationem et munusculum et primum donum quod parvulus vester hodie de sua paupertate praesentat.	*Al miȝty and merciful fader of heuene* vnderfonge ȝe this litel ȝifte and offerynge and the firste ȝifte that ȝoure litel child this day presenteth *vnto ȝoure hiȝe maieste of his symple powerte.*	*alle myghty ffyl fadyr* · *mercyful kynge* receyvyth now þis lytyl offerynge ffor it is *þe* fyrst in degre *þat* ȝ*our* lytyl childe so ȝynge presentyth to day be my shewyng *to* ȝour *hyȝ mageste of his sympyl poverte.*



British Museum Cott. MS. Vespasian D. viii, f. 1a

LUDUS COVENTRIÆ.

Cotton MS. Vespasian D. viii.

Fo. 1 (A quire)

The Proclamation.

The Plaie called Corpus christi.[1]

1ms *vexillat[or*

¶ Now gracyous god groundyd of aⁿ goodnesse
as þi grete glorie nevyr be-gynning had
So þ*ou* soco*ur and* saue aⁿ þo þ*at* sytt *and* sese
and lystenyth to oure talkyng *with* sylens stylle *and* sad
Ffor we purpose us pertly stylle in þis prese
þe pepyl to plese *with* pleys ful glad
now lystenyth us louely bothe mor*e and* lesse
Gentyllys *and* ȝemanry of goodly lyff lad
þis tyde
we xal ȝou shewe · as þ*at* we kan
how þ*at* þis werd ffyrst be-gan
and how god made bothe molde *and* man
Iff þ*at* ȝe wyl a[byde.

¶ 2ms *vexilla[tor*

¶ In þe ffyrst pagent we þenke to play
how god dede make þ*ur*owe his owyn myth
hevyn so cler*e* upon þ*e* fyrst day
and þ*er* in he sett Angeⁿ fful bryth
Than Angeⁿ *with* songe þis is no nay
xal worchep god as it is ryth
but lucyfer þ*at* Angeⁿ so gay
in suche pompe þan is he pyth
and set *in* so gret p*ri*de
þ*at* goddys sete he gynnyth to take
hese lordys per*e* hy*m* self to make
but þan he ffallyth a ffend ful blake
ffrom hevy*n in* helle to a[byde.

[1] A note at the top of the folio in small Elizabethan handwriting.

3us *vexill[ator*

¶ In þe secunde pagent by godys myth
we þenke to shewe *and* pley be-dene
in þe other sex days by opyn syth
what þenge was wrought þer xal be sene
How best was made *and* foule of flyth
and last was man made as I wene
Of mannys o ryb as I ȝow plyth
was woman wrougth mannys make to bene
and put in paradyse
Fo. I^{v} Ther were flourys bothe blewe *and* blake
of all frutys þei myth þer take
Saff frute of cunnyng þei xulde for-sake
And towche it no wyse.

¶ The Serpent toke Eve an Appyl to byte
and Eve toke Adam a mursel of þe same
whan þei had do þus a-ȝens þe rewle of ryte
than was oure lord wroth *and* grevyd al with grame
Oure lord gan appose þem of þer gret debyte[1]
both to Askuse hem of þat synful blame
and þan almythy god ffor þat gret dyspite
Assygned hem grevous peyn · as ȝe xal se in game
In dede
Seraphyn An Angell gay
with brennyng swerd þis is verray
From paradise bete hem a-way
in bybyl as we rede.

1us *vexillator*

¶ We purpose to shewe in þe thryd pagent
the story of Caym · *and* of hese brother Abelle
of here tythyngys now be we bent
In þis pagent þe trewth to telle
How þe tythyng of Abel with feyr was brent
and accept to god yf ȝe wyl dwelle
We purpose to shewe as we haue ment
and how he was kyllyd of his brother so felle
And than
how Caym was cursyd in al degre

[1] Halliwell reads *delyte*. The MS. is not clear.

of godys owyn mowthe *þer* xal ȝe se
of trewe tythyng þis may wel be
exawple[1] to every man.

2us *vexilator*

¶ The iij^de^ pagent is now ȝow tolde
þe ffourte pagent of Noe xal be
how god was wroth̄ · *with* man on molde
because fro synne man dede not fle
Fo. 2 He sent to Noe An Angel bolde
A shyp ffor to makyn *and* swy*mm*en on *þe* se
vpon *þe* water both̄ wood *and* coolde
And viij sowles *þer* savyd xulde be
And i peyre of everich̄ best*ys* in brynge
whan xl^ti^ days *þe* flode had fflowe
þan sente Noe out a crowe
and After hym he sent a dowe
þat brouth ryth good tydyn̄g.

3us *vexil[lator*

¶ Of Abraham is *þe* fyfte pagent
and of ysaac his sone so fre
how *þat* he xulde[2] *with* fere be brent
and slayn *with* swerd as ȝe xal se
Abraham toke *with* good A-tent
his sone ysaac *and* knelyd on kne
his suerd was than ful redy bent
and thouth his chylde þer offered xuld be
Vpon An hyh̄ full Ryff
than god toke tent to his good wyl
and sent An Angel ryth sone hy*m* tyl
and bad Abraha*m* a shep to kyl
And sauyd his chyldys lyff.

1us *vexil[lator*

¶ The sexte pagent is of Moyses
and of tweyn tabelys *þat* god hy*m* took
in *þe* which̄ were wrete *with*-out les
þe lawes of god to lerne *and* lok
and how god charged hym be wordys these
þe lawes to lerne al of *þat* book
Moyses than doth nevyr more sese

[1] So in MS. [2] A letter or letters obliterated between *xulde* and *with*.

but p*re*chyth duly · bothe ȝer*e* *and* woke
Fo. 2v The lawes as I ȝow telle
þ*e* ten comaundement*ys* alle be-dene
In our*e* play ȝe xal hem sene
to alle þ*o* þ*at* þer*e* wyl bene
If þ*at* ȝe thenke to duelle.

2us *vexill*ator

¶ Off þ*e* gentyl Jesse rote
þ*e* sefnt pagent for sothe xal ben
out of þ*e* which doth sprynge our*e* bote
as in p*ro*phecye we redyn *and* sen
Kyngys *and* p*ro*phet*ys* w*ith* wordys fful sote
Schull p*ro*phesye al of a qwen
Þ*e* which xal staunch our*e* stryff *and* moote
And wynnen us welthe w*ith*-outy*n* wen
In hevyn to Abyde
they xal p*ro*phecye of a mayde
All ffendys of her*e* xal be Affrayde
her*e* sone xal saue us be not dismayde
W*ith* hese woundys wyde.

3us *vexillator*

¶ Of þ*e* grete bushop Abyacar
þ*e* tende[1] pagent xal be w*ith*-out lesyng
þ*e* which comaundyth men to be war
and brynge her*e* douter*ys* to dew weddyng
All þ*at* ben xiiij ȝer*e* *and* mor*e*
to Maryage he byddyth hem bryng
wher evyr þei be he chargyth sor*e*
Þ*at* þei not ffayle for no lettyng
Þ*e* lawe byddyth so than[2]
Than Joachym *and* anne so mylde
Þei brynge forthe mary þ*at* blyssyd chylde
but she wold not be de-fylyde
w*ith* spot nor wem of man.

Fo. 3 ¶ In chastyte þ*at* blysful mayde
A-vowyd ther*e* her*e* lyff to lede

[1] A later correction. The original word is erased.

[2] The word *sertayn* is written before *than* and crossed out. Halliwell retains it.

þan is þe busshop sore dysmayde
And wonderyth sore al of þis dede
he knelyd to god as it is sayde
and prayth than for help *and* rede
þan seyth an Angel be not a-frayde
of þis dowte take *þou* no drede
but for þe kynrede of dauyd *þou* sende
lete hem come *with* here offryng
And in here handys white ȝerdys brynge
loke whose ȝerde doth ffloure *and* sprynge
And he xal wedde þat mayden hende.

1us *vexillator*

¶ In þe x^te^[1] pagent sothe to say
A masangere fforthe is sent
Dauyd is kynrede *with*-out de-lay
they come fful sone *with* good Entent
Whan joseph offeryd his ȝerde þat day
Anon ryth fforth in present
þe ded styk do floure fful gay
and þan joseph to wedlok went
Ryth as þe Angel bad
Than he plyth to his wyff
In chastyte to ledyn here lyff
þe busshop toke here iij · maydonys ryff
Som comforte þere she had[2].

2us *vexillator*

¶ In þe xi^de^[3] pagent goth Gabryell
And doth salute oure lady ffre
Than grett *with* chylde as I ȝow tell
þat blyssyd mayde for sothe is she
Fo. 3^v^ þo iij maydenys þat *with* here dwelle
here gret spech but noon þei se
than they suppose þat *sum* Angell
goddys masangere þat it xuld be
And thus
þe holy gost in here is lyth

[1] This is corrected from an original ix^te^.

[2] First written *hadde* and corrected.

[3] This is corrected from an original x^de^; the writing becomes slightly smaller and there is a faint difference in the colour of the ink with this stanza.

and goddys sone in here is pygth
þe Aungell doth telle what he xal hyght
And namyth þe chylde jhesus.

3us *vexillator*

¶ In þe xij[1] pagent as I 3ow telle
Joseph comyth hom fro fer countre
Oure ladyes wombe *with* chylde doth swelle
and þan joseph ful hevy is he
He doth forsake here *with* hert ful felle
out of countre he gynnyth to fle
he nevyr more thenkyth *with* here to dwelle
and than oure lady ryth sore wepyth she
An Angell seyd hym ryf
god is *with* þi wyff sertayn[2]
þerfore Joseph turne hom a-gayn[2]
þan is Joseph in herte ful fayn
And goth a-geyn onto his wyff.

1us *vexillator*

¶ The xiiij^te^[3] pagent I sey 3ow be-dene
xal be of joseph *and* mylde mary
how they were sclawndryd *with* trey *and* tene
and to here purgacion þei must hem hy.[4]

Fo. 4 2us *vexillator*

¶ In þe xv[5] pagent shewe we xal
how joseph went *with*-oute varyauns
for mydwyuys to helpe oure lady at all
of childe that she had delyverauns.

3us *vexillator*

¶ In þe xvj[6] pagent Cryst xal be born
of þat joy Aungelys xul synge
and telle þe shepherdys in þat morn
the blysseful byrth of þat kyng

[1] Here the original word *hellenthe* has been crossed out in red ink, and xii written in fresher black ink above.

[2] *Serteyn* and *ageyn* appear to have been first written and corrected by scribe.

[3] This is corrected from an original xii^te^.

[4] A space is left at the bottom of Fo. 3^v^, beneath this speech, and at the top and in the middle of Fo. 4 above and beneath the next speech, as if to be filled in later.

[5] This is corrected from an original xiii.

[6] This is corrected from an original xiv.

The shepherdys xal come hy*m* be-fforn
with reuerens *and* *with* worchepyng
ffor he xal sauyn þ*at* was for-lorn
and graunt us lyf evyr more lestyng
i-wys
þis gle in gryth
is mater of myrth
now crystys byrth
Bry*ng*[1] us to his blys.

1^ns *vexill*ator

¶ The xv^te^ pagent come kyng*ys* iii
Fo. 4^v^ *with* gold myrre *and* ffrankynsens
kyng herowdys styward hem doth se
And bryngyth aft to his presens
The kyng*ys* of Coleyn *with* hert ful ffre
tolde kyng herownde here dylygens
that þei south in þ*at* countre
A kyng of kyng*ys* ffrom fere thens
A sterre led hem þ*e* way
The Chylde is 3oung *and* lyth in staft
he xal be kyng of kyng*ys* aft
beffor*e* hy*m* we thynk on kne to faft
And worchep hym þis day.

2^ns *vexillator*

¶ In þ*e* xvi pagent as wroth as wynde
is kyng herownde þ*e* soth to say
And cruel knyt*ys* *and* vn-kende
to sle male chylderyn he sendyth þ*at* day
But cryst jhesu þei may not ffynde
Ffor joseph hath led þ*at* childe away
Vnto Egypth as we haue mende
As Angel to joseph dyd byd *and* say
In hy3ht
þo chylderyn þ*at* syt in here moder*ys* lap
to sowkyn ful swetly here moder*ys* pap
þ*e* knyht*ys* do sle hem euy*n* at A swap
þis is a rewly syth.

[1] Some word beginning with *s* (or f) and ending with *l* is crossed out before *Bryng*.

3us *vexillat*or

¶ In þe xvii pagent þe knyhtys be-dene
Shull brynge dede childeryn be-for þe kyng
whan kyng herownde þat syth hath sene
ffull glad he is of here kyllyng
Than kyng herownde with-owtyn wene
is sett to mete at his lykyng
in his most pride xal come gret tene
As ȝe xal se at oure pleyng
Fo. 5 his sorwe xal a-wake
whan he is sett at hese most pryde
Sodeyn deth xal thrylle his syde
and kylle his knyttys þat with hym byde
þe devyl þer soulys xal take.

1us *vexillat*or

¶ In þe xviii pagent we must purpose
to shewe whan cryst was xij ȝer of Age
how in þe temple he dede appose
and answerd doctoris ryth wyse *and* sage
The blyssyd babe with-owte glose
ouer cam olde clerkys with suych langage
þat þei meveylyd · ȝe xal suppose
how þat he cam to suche knowlage
and in þis whyle
thre days he was oute
ffro his modyr with-out doute
wepyng she sowth hym rownde aboute
jherusalem many a myle.

2us *vexillat*or

¶ in þe xix pagent xal seynt jhon̄
baptyse cryst as I ȝow say
in þe watyr of flom jordon̄
with which devys as we best may
The holy gost xal ouyr hym on
þe ffaderys voys xal be herd þat day
out of hevyn þat blisful tron̄
þe fadyr xal be herd þis is no nay
and forth with pleyn̄
þe holy gost xal be his gyde
in to desert þer-in to-A-byde

xl^{ti} days A terme ful wyde
and xl^{ti} nygthtys to faste sarteyñ[1].

3us *vexill*ator

¶ in þe xx^{ti} pagent alł þe deuelys of helle
they gadere a parlement as ȝe xal se
they haue gret doute þe trewth to telle
Of cryst jhesu whath he xulde be
Fo. 5^{v} They Sende Ssathan þat Ffynde so Ffelle
Cryst for to tempte in fele degre
We xal ȝow shewe if ȝe wyl dwelle
How cryst was temptyd in synnys thre
Of þe devyl sathañ
And how cryst Answeryd on to Alle
and made þe fende awey to falle
As we best may þis shewe we xalle
Thorwe grace of god *and* man

1us *vexill*ator

¶ The xxi^{ti} pagent of a woman xal be
þe which was take in Adultrye
The pharysewys ffalsed þer ȝe xal se
Cryst to convycte how they were slye
they conseyvyd þis sotylte
yf cryst þis woman dede dampne trewly
A-geyn his prechyng than dede he
Which was of pete *and* of mercy
And yf he dede here save
þan were he A-ȝens moyses lawe
þat byddyth with stonys she xulde be slawe
þus they thowth vndyr þer Awe
Cryst jhesu for to haue.

2us *vexill*ator

¶ The grettest meracle þat evyr jhesus
In erthe wrouth be-forn his passyoñ
In xxii^{ti} pagent we purpose vs
to shewe in dede þe declaracion
þat pagent xal be of lazarus
In whos place *and* habytacion
Cryst was logyd þe gospel seyth thus

[1] An original *e* in the first syllable appears to have been corrected by the scribe to an *a*.

and ofte[1] tyme toke þer consolacion
but ȝyt
Fo. 6 Lazarus As I ȝow say
was iiij days ded *and* beryed in clay
ffrom deth to lyve þe iiij^te day
Cryst reysed hym ffrom þat pyt.

3us *vexill*ator

¶ In þe xxiij^ti pagent palme sunday
in pley we purpose ffor to shewe
how chylderyn of Ebrew *with* flowr*ys* ful gay
þe wey þat cryst went þei gu*n* to strewe

1us *vexill*ator

In þe xxiiij^ti pagent as þat we may
cryst *and* his apostelys alle on rewe
the mawnde of god þer xal they play
and sone declare it *with* wordys ffewe
And thaꝯ
Judas þat fals traytou*r*
ffor xxx^ti platys of werdly tresou*r*
xal be-tray oure savyou*r*
to þe jewys certaꝯ[2].

2us *vexill*ator

¶ ffor grevous peyn þis is no les
in þe xxv^ti pagent cryst xal pray
to þe fadyr of hevyn þat peyn for to ses
his shamful deth to put Away
Judas þat traytou*r* be-for gret pres
xal kys his mouth *and* hy*m* be-tray
Alł his dyscyples than do dyscres
and forsake cryst þe soth to say
ffor doute þei do hem hede
hese dyscyplys alł every-choꝯ
do renne awey *and* leve hy*m* aloꝯ
they lete hym stondyn amonge his ffon
And ronne Away ffor drede.

3us *vex[illator*

Fo. 6^v Than in þe xxvj^ti pagent
to Cayphas cryst xal be brouth

[1] The *o* is blotted and may have been corrected from another letter.
[2] The *e* is blotted and not clearly decipherable.

þo jewys fful redy þer xul be bent
Cryst to Acuse with worde *and* thouth
Seynt petyr doth folwe with good intent
to se with cryst what xuld be wrouth
Ffor crystys dyscyple whan he is hent
thryes he doth swere he knew hym nowth
A kok xal crowe *and* crye
Than doth petyr gret sorwe make
Ffor he his lord þus dede for-sake
But god to grace hym sone doth take
Whan he doth aske mercye.

1ms *vexill*ator

¶ In þe xxvij pagent sere Pylat
Is sett in sete as hy justyce
Whan he is set in his astat
thre thevys be brout of synful gyse
And cryst þat louyd nevyr stryff nor bat
but trewth *and* goodnesse on every wyse
as for a thef with ryth gret hat
is browth to stondyn at þat same syse
And þan as I ȝow say
b coveryd with clothis al of þe best[1]
a the Wyff of Pylat goth to rest[1]
Than for to slepe she is ful prest
Att þis we thenke to play.

2ms *vexill*ator

¶ in þe xxviijti pagent xal judas
þat was to cryst a ffals traytour
with wepyng sore evyr crye Alas
þat evyr he solde oure savyour
Fo. 7 He xal be sory ffor his trespas
And brynge a-ȝen att his tresour
att xxx pens to sere Cayphas
he xal them brynge with gret dolowre
Ffor þe which cryst was bowth
Ffor gret whanhope as ȝe xal se
he hangyth hym self vpon a tre
Ffor he noth trostyth in godys pete
to helle his sowle is browth.

[1] So, in wrong order with indication of the mistake, in MS.

3us *vexillator*

¶ In þe xxix pagent to Pylatus Wyff
in slepe aperyth þe devyl of helle
ffor to savyn crystys lyff
The devyl here temptyth as I ȝow telle
Sche sendyth to pylat a-non ful ryff
And prayth þat cryst he xuld not qwelle
þan pylat is besy *and* ryth blyff
cryst for to savyn he ȝevyth councelle
ffor he dede neuyr trespas
The jewys do crye fast ffor to kylle[1]
the[2] rythful man þei aske to spylle
A thef þei saue with herty wylle
þat Callyd is barrabas.

1us *vexillator*

¶ In þe xxx^{ti} pagent þei bete out crystys blood
And nayle hym al nakyd upon a rode tre
betwen ij thevys · i-wys they were to wood
they hyng cryst jhesu · gret shame it is[3] to se
Fo. 7^{v} vii wurdyes cryst spekyth hangyng upon þe rode
þe weche ȝe xal here all̃ þo þat wyl þer be
þan doth he dye ffor oure allether good
his modyr doth se þat syth gret mornyng makyth she
Ffor sorwe she gynneth to swowne
Seynt johan Evyn þer as I ȝow plyth̃
doth chere oure lady with al his myth̃
And to þe temple anon forth ryth
he ledyth here in þat stownde.

2us *vexillator*

¶ we purpose to shewe in oure pleyn place[4]
in þe xxxj^{ti} pagent þorwe godys myth̃
how to crystys herte a spere gan pace
and rent oure lordys bryst in ruly plyth
Ffor longeus þat olde knyth blynd as he was
A ryth sharpe spere to cristys herte xal pyth̃

[1] The writing becomes slightly less regular with this line to the bottom of the folio.

[2] *ryff* written before the next word and crossed through by scribe.

[3] *was* first written and corrected by scribe to *is*.

[4] The writing in this speech is slightly more sprawled than heretofore.

þe blod of his wounde to his eyn xal tras
and þorwe gret meracle þer hath he syth
Than in þat morn
crystys soule goth dowñ to helle
and þer ovyr comyth þe fende so felle
comfortyth þe soulys þat þer in dwelle
and savyth þat was fforlorñ.

3us *vexillator*

¶ Joseph *and* nycodemus to cryst trew servaunt [1]
in þe xxxij page [2] þe body þei Aske to haue
Pylat ful redyly þe body doth hem graunt
þan þei with reverens do put it in grave
þe jewys more wyckyd þan ony geawnt
Ffor crystys ded body kepers do þei craue
pylat sendyth iiij knytys þat be ryth hardaunt
to kepe þe blody body in his dede conclaue
Fo. 8 And ȝit be his owyn myth
The body þat was hevy as led
be þe jewys nevyr so qwed
A-ryseth from grave þat þer lay ded
And ffrayth than every knyth.

1us *vexillator*

¶ in þe xxiij [3] pagent þe soule of cryst jhesu
xal brynge alt his ffrendys ffrom helle to paradyse
þe soule goth þan to þe graue · *and* be ryth [4] gret vertu
þat body · þat longe ded hath loyn · to lyf aȝen doth ryse
Than doth cryst jhesu on to his modyr sew
and comfortyth alt here care in temple þer she lyse
with suche cher *and* comforth his modyr he doth indew
þat joy it is to here · þer spech for to devyse
and thañ
oure lady of hefne so cler
In herte sche hath ryth glad chere
whan here sone þus doth apere
here care awey is tan.

2us *vexillator*

¶ in þe xxxiiiiti pagent xal maryes thre

[1] The writing for the first five lines of this speech is smaller.
[2] So in MS. for *pagent*. [3] So in MS. for xxxiii.
[4] This word omitted and written over the line by the scribe.

seke cryst jhesu in his grave so coolde
An Aungel hem tellyth þat aresyn is he
and whan þat þis tale to them is tolde
To crystys dyscyplis with wurdys fful fre
they telle these tydyngys with brest ful bolde
than petyr *and* johan as ȝe xal se
down rennyn in hast ouer lond *and* wolde
The trewth of þis to haue
whan þei þer comyn as I ȝow say
he is gon ffrom vndyr clay
þan þai wytnesse a-noon þat day
he lyth not in his grave.

3us *vexill*ator

Fo. 8^{v} ¶ On to Mary Mawdelyn as we haue bent
Cryst jhesu xal than Apere
In þe xxxv^{ti} pagent
and she wenyth he be A gardenere
Mary be name verament
Whan cryst here callyth with spech ful clere
She ffallyth to ground with good entent
to kys his fete with gladsom̄ chere
but cryst byddyth here do way
he byddyth his feet þat sche not kys
tyl he haue styed to hefne blys
to crystys dyscyplys mary i-wys
than goth · þe trewth to say.

1us *vexillator*

¶ In þé xxxvj^{ti} pagent xal cleophas
And sent luke · to a castel[1] go
Of crystys deth as þei fforth pas
they make gret mornyng *and* be ful wo
Than cryst þem ovyr-tok as his wyl was
and walkyd in felachep fforth with hem too
to them he doth expowne bothe more *and* las
all̄ þat prophetys spak ad[2] of hym self Also
that nyth in fay
whan þei be set · with-in þe castell̄

[1] The initial *c* is corrected from some other letter.
[2] So in MS.

In brekyng of bred · þei know[1] cryst weⁿ
Than sodeynly as I ȝow teⁿ
Cryste is gon his way.

2us *vexill*ator

¶ In þe xxxvij^ti pagent þan purpos we
to Thomas of ynde cryst xal apere
And thomas euyn þer as ȝe xal se
xal put his hand in his woundys dere.

3us *vexill*ator

Fo. 9 ¶ In þe xxxviij^ti pagent up stye xal he
in to hefne þat is so clere
Aⁿ hese Apostele þer xuⁿ be
And woundere sore *and* haue gret dwere
Of þat fferly syth
þer xal come Aungeⁿ tweyⁿ
and comforte hem þis is certeyⁿ
and tellyn þat he xal comyn ageyⁿ
Evyn by his owyn myth.[2]

1us *vexill*ator

¶ Than ffolwyth next sekyrly
of Wyttsunday þat solempne ffest
whych pagent xal be ix *and* thretty
to þe apostelys to apere be crystys hest
In hierusalem were gaderyd xij opynly
to þe Cenacle comyng ffrom west *and* Est
þe holy gost apperyd fful veruently
with brennyng ffere thyrlyng here brest
procedyng from hevyn troⁿe
Aⁿ maner langage hem spak *with* tung
latyn grek *and* Ebrew amoug
And Affter þei departyd *and* taryed not long
here deth · to take ful sone.

2us *vexill*ator

¶ The xl^ti pagent xal be þe last
and domysday þat pagent xal hyth
who se þat pagent may be agast
to grevyⁿ his lord god eyther day or nyth
The erth xal qwake bothe breke *and* brast

[1] Or *knew*; the letter is partially blotted.

[2] This speech forms one stanza with the last speech, but it is marked as a separate stanza in the MS.

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beryelys *and* gravys xul ope ful tyth
ded men xul rysyn *and* þat þer in hast
And ffast to here ansuere þei xul hem dyth
Fo. 9v[1] Beffore godys fface
but prente wyl þis in 3our mende
Who so to god · hath be vnkende
Ffrenchep þer xal he non ffynde
ne þer get he no grace.

¶ 3us *vexillator*

¶ Now haue we told 3ow all be-dene
the hool mater þat we thynke to play
whan þat 3e come þer xal 3e sene
this game wel pleyd in good a-ray
Of holy wrytte þis game xal bene
and of no fablys be no way
now god þem save from trey *and* tene
ffor us þat prayth upon þat day
And qwyte them wel þer mede
A sunday next yf þat we may
At vj of þe belle we gynne oure play
In N. towñ wherfore we pray
That god now be 3oure Spede. Amen.

Remainder of Fo. 9v—3½ inches—left blank.

Fo. 10[2] *Ego sum alpha et* oo · *principium et finis.* Deus

¶ My name is knowyn god *and* kynge
My werk for to make · now wyl I wende
in my self restyth my reynenge
it hath no gynnyng ne non ende
And all þat evyr xal haue beynge
it is closyd in my mende
whan it is made at my lykynge
I may it saue I may it shende

[1] Corrected to 10 and then crossed through.

[2] At the top of this page in the MS., the bottom part of the letters of the name of the owner Hegge can be seen. The remains of the letters of the Christian name are indistinguishable, but *Hegge Dunelmensis* can still be deciphered.

[3] This line is written in larger form and underlined in red.

After my plesawns
So gret of myth is my pouste
All thyng xal be wrowth be me
I am oo god · in personys thre
knyt in oo substawns.

¶ I am þe trewe trenyte
here walkyng in þis wone
thre personys myself I se
lokyn in me god Alone
I am þe ffadyr of powste
my sone *with* me gynnyth goñ
my gost is grace in mageste
weldyth welthe up in hevyn tron
O god thre · I calle
I am fadyr of myth
my sone kepyth ryth
my gost hath lyth
and grace *with*-alle.

¶ My-self begynnyng nevyr dyd take
Fo. 10ᵛ And endeles I am thorw myn owyn myth
now wole I be-gynne my werke to make
Ffyrst I make hevyn *with* sterrys of lyth
In myrth *and* joy euermore to wake
In hevyn I bylde Angell̃ fful bryth
my servauntys to be *and* for my sake
with merth *and* melody worchepe my myth
I belde them in my blysse
Aungell̃ in hevyn evyr more xal be
In lyth ful clere bryth as ble
With myrth *and* song to worchip me
Of joye þei may not mys.

℣ *hic cantent angeli in celo.* ¶ Tibi omnes angeli tibi celi *et* vniuerse potestates · Tibi cherubyn et seraphyn incessabili voce proclamant · Sanctus · Sanctus · Sanctus · Dominus deus sabaoth.

lucifere

¶ To whos wurchipe synge ȝe þis songe
to wurchip god or reverens me
but ȝe me wurchipe ȝe do me wronge
ffor I am þe wurthyest þat evyr may be.

Angeli boni

We wurchipe God of myth most stronge
whiche hath fformyd · bothe vs *and* the[1]
we may nevyr wurchyp hym to longe
Ffor he is most worthy of mageste
On knes to god we ffalle
oure lorde god wurchyp we
And in no wyse honowre we[2] the
A gretter lord may nevyr non be
than he þ*at* made us alle.

lucifer*e*

¶ A wurthyer lord forsòthe am I
and worthyer than he · Euyr wyl I be
Fo. 11 In evydens þ*at* I am mor*e* wurthy
I wyl go syttyn in goddys se
Above su*n*ne *and* mone *and* ste*rrys* on sky
I am now set as ȝe may se
now wurchyp me ffor most mythy[3]
and for ȝo*ur* lord honowr*e* now me
Syttyng in my sete.

angeli mali

Goddys myth we for-sake
and for mor*e* wurthy we þ*e* take
þ*e* to wurchep honowr*e* we make
and ffalle dow*n* at þ*i* ffete.

Deus

¶ Thu lucyfer*e* ffor þ*i* mekyl pryde
I bydde þe ffalle from hefne to helle
And all þ*o* þ*at* holdyn on þ*i* syde
in my blysse nevyr mor*e* to dwelle
At my comawndement anoon down þ*ou* slyde
w*ith* merth *and* joye nevyr mor*e* to melle
In myschyf *and* manas evyr xalt þ*ou* abyde
in byttyr brennyng *and* fyer so felle
in peyn evyr to·be pyht[4].

[1] The *e* here is thickly written as if a correction, and a faint second *e* is written above.

[2] This word omitted and written over the line by the scribe.

[3] *wurthy* first written and crossed through.

[4] *pyth* first written and crossed through.

Lucyfere

At thy byddyng þi wyl I werke
and pas fro joy to peyne smerte
now I am a devyl ful derke
þat was An Aungell bryht.

¶ Now to helle þe wey I take
in endeles peyn þer to be pyht
Ffor fere of fyre a fart I crake
In helle donjoon̄ · myn dene is dyth.

Deus

Fo. 11v Now hevyn is made ffor Aungell sake **2**
þe fyrst day *and* þe fyrst nyth
The secunde day watyr I make
The walkyn also ful fayr and b[r]yth[1]
The iij^de day · I parte watyr from erthe
tre *and* every growyng thyng
both erbe *and* floure of Suete smellyng
the iij^de day is made be my werkyng
now make I þe day þat xal be þe fferthe.

¶ Sunne *and* mone *and* sterrys Also
þe forthe day I make in same
þe v^te day · wern̄ *and* ffysch̄ þat swymme *and* go
byrdys *and* best*ys* · bothe wylde *and* tame
the sexte day my werk I do
And make þe man Adam be name
In erthelech̄ paradys *with*-owtyn wo
I graunt þe bydyn̄g lasse þou do blame.

¶ Fflesch̄ of þi fflesch̄ · And bon of þi bon̄
Adam here is þi wyf *and* make
both̄ ffysche *and* foulys þat swymmyn *and* goin̄
to everych̄ of hem a name þou take
Bothe tre *and* frute *and* bestys echon̄
red *and* qwyte bothe blew *and* blake
þou ȝeve hem name be þi self alon̄
Erbys *and* gresse both beet*ys and* brake
þi wyff þou ȝeve name Also

[1] This word has been altered by erasure to *lyth*.

loke *þat* ȝe not ses
ȝowre ffrute to encres
þat þer may be pres
me worchipe for to do.

Fo. 12 ¶ Now come Fforth Ad*a*m to paradys
ther xalt *þou* haue all maner thynge
bothe flesch *and* ffysch *and* frute of prys
all xal be buxu*m* at *þi* byddyng
Here is pepyr pyan *and* swete lycorys
take hem all at *þi* lykyng
both appel *and* pere *and* gentyl rys
but towche nowth þis tre *þat* is of Cunnyng
All thynge saff þis ffor *þe* is wrought
here is all þinge *þat* þe xulde plese
All redy made on to þi*n* ese
Ete not þis frute ne me dysplese
ffor-þan *þou* deyst *þou* skapyst nowth.

¶ Now haue I made all thynge of nowth
hevyn *and* Erth · foull *and* best
to all thynge *þat* my*n* hand hath wrowth
I graunt my*n* blyssyng *þat* evyr xal lest[1]
My wey to hefne is redy sowth
of werkyng I wole þe[2] vij^te^ day rest
And all my creatur*ys* *þat* be a-bowth
my blyssyng ȝe haue both Est *and* west
of wẹrkyng *þe* vij^te^ day ȝe sees
and all þo *þat* sees of laboryng here
þe vij^te^ day w*ith*-outyn dwere
and wurchyp me in good manere
þei xal in hefne haue endles pes.

¶ Adam go forth *and* be prynce in place
Fo. 12ᵛ ffor to hefne I sped my way
þi wyttys wel loke *þou* chase
And gostly gouerne *þe* as I say.

Adam

¶ Holy ffadyr blyssyd *þou* be

[1] *last* first written, corrected to *lest*.
[2] A word, possibly *sefte*, written before vij^te^ and crossed through.

Ffor I may walke in welthe anow[1]
I ffynde datys gret plente
and many ffele frut*ys* ful every bow
Aƚƚ þis wele is ȝevyn to me
and to my wyf þ*at* on me lowh
I haue no nede to towche ȝon tre
Aȝens my lordys wyl to werke now
I am a good garden*ere*
Euery frute of rythe name
I may gaderyn w*ith* gle *and* game
to breke þ*at* bond I were to blame
þ*at* my lord bad me kepyn her*e*.

Eua

¶ We may both be blyth *and* glad
our*e* lordys comaundement to fulfyƚƚ
w*ith* ffele frutys be we ffayr ffad
wou*n*dyr dowcet *and* nevyr on iƚƚ
Euery tre w*ith* frute is sprad
of them to take as plesyth us tyƚƚ
our*e* witte were rakyl *and* ovyr don bad
to fforfete Ageyns our*e* lordys wyƚƚ
in ony wyse
in þis gardeyn I wyl go se
aƚƚ þe fflour*ys* of fayr bewte
and tastyn þe frut*ys* of gret ple*n*te
þ*at* be i*n* paradyse.

Serpens

Fo. 13 ¶ Heyl Ffayr Wyff *and* comely dame
þis ffrute to Ete I þ*e* cownselle
take þis Appyl *and* Ete þis ssame
þis frute is best as I þ*e* telle.

Eua

That appyl to Ete I wer*e* to blame
ffrom joy our*e* lorde wold us expelle
we xuld dye *and* be put out w*ith* schame
in joye of paradyse nevyr mor*e* to duelle

[1] The final *e* of *welthe* and the *a* (?) of *anow* are obscured by a large blot in the MS. which may also hide some letter or mark above *be* in the first line of the stanza.

God hym self þus sayde[1]
what day of *þat* frute we Ete
with þese wurdys god dyd us threte
þat we xuld dye *our* lyff to lete
þerffore I am affrayde.

Serpens

¶ Of þis Appyl yf ȝe wyl byte
Evyn as god is so xal ȝe be
wys of Connyng as I ȝow plyte
lyke on to god in al degre
Sunne *and* mone *and* sterrys bryth
ffysch *and* foule boþe sond *and* se
at ȝ*our* byddyng bothe day *and* nyth
all̃ thynge xal be in ȝowr*e* powste
ȝe xal be goddys per*e*
Take þis appyl in þin hond[2]
and to byte þer of þ*ou* ffond
take a nother to þin husbond
þer of haue þ*ou* no dwer*e*.

Eua

¶ So wys as god is in his gret mayn̄
and ffelaw in kunnyng ffayn wold I be.

Serpens

Fo. 13v Ete þis Appyl *and* in certeyn̄
þat I am trewe sone xalt þ*ou* se.

Eva

¶ To my*n* husbond *with* herte fful fayn̄
þis appyl I ber*e* as þ*ou* byddyst me
þis frute to Ete I xal asayn̄
so wys as god is yf we may be
And goddys per*e* of myth
To my*n* husbond I walke my way
and of þis appyl I xal a-say
to make hym to Ete yf *þat* I may
and of þis ffrewte to byth.

¶ *hic eua reueniet ade viro suo* et *dicet ei.*
¶ My semely spowse *and* good husbond

[1] The *a* in *sayde* has been corrected from an *e* by the scribe.
[2] Corrected by the scribe from *hand*, the *a* marked with deleting dot beneath and *o* written above the line.

lysteneth to me sere I ȝow pray
take þis ffayr appyl aⁿ in ȝo*ur* hond
þer of a mursel byte *and* a-say
To Ete þis appyl loke þ*at* ȝe fonde
Goddys ffelaw[1] to be al-way
Aⁿ his wysdam to vndyrstonde
and goddys pere to be ffor Ay
aⁿ thyng for to make
both ffysch *and* foule se *and* sond
byrd *and* best watyr *and* lond
þis appyl þ*ou* take out of my*n* hond
a bete þ*er*of þ*ou* take.

Adam

¶ I dare not towch þi*n* hand ffor dred
of our*e* lord god omnypotent
if I xuld werke aft*er* þi reed
of god our*e* makere I xuld be shent
Fo. 14 If þ*at* we do þis synful dede
we xal be ded by goddys jugement
out of þi*n* hand w*ith* hasty spede
cast out þat appyl a-non present
ffor fer of goddys threte.

Eva

Of þis appyl yf þ*ou* wylt byte
goddys pere þ*ou* xalt be pyht
So wys of kunnyng I þe plyht
þis frute yf þ*ou* wylt Ete[2].

Adam̃

¶ If we it Ete our*e* self we kylle
as god us told we xuld be ded
to ete þ*at* frute · *and* my lyf to spylle
I dar not do aftyr þ*i* reed.

Eua

A ffayr Aungell̃ þus · seyd me tylle
to Ete þ*at* appyl take nevyr no dred
so kunnyng as god in hevyn hille
þ*ou* xalt sone be w*ith*-inne a sted
þ*er*fore þis frute þ*ou* Ete.

[1] The second *f* is doubtful here. It seems to have been faintly inserted.
[2] Final *e* blotted.

Adam

Off goddys wysdam for to lere
and in kunnyng to be his pere
of thyn hand I take it here.
and xal sone tast þis mete.

Adam dicit sic

Alas Alas ffor þis fals dede
my flesly frend · my fo I fynde
Schameful synne doth us vn-hede[1]
I se vs nakyd be-fore *and* be-hynde
oure lordys wurd wold we not drede
Fo. 14v þerfore we be now caytyvys vn-kynde
oure pore preuytes ffor to hede
Summe ffygge levys fayn wolde I fynde
Ffor to hyde oure schame
Womman ley þis leff on þi pryvyte
And with þis leff I xal hyde me
Gret schame it is vs nakyd to se
Oure lord god þus to grame.

Eva

¶ Alas þat evyr þat speche was spokyn
þat þe fals Aungel seyd on to me
Alas oure makers byddyng is brokyn
Ffor I haue towchyd his owyn dere tre
oure fflescly eyn[2] byn al vnlokyn
nakyd for synne oure sylf we se
þat sory Appyl þat we han sokyn
to deth hath brouth my spouse *and* me
Ryth grevous is oure synne
of mekyl shame now do we knowe
Alas þat evyr þis Appyl was growe
to dredful deth now be we throwe
in peyne vs evyr to pynne.

Deus

¶ Adam þat with myn handys I made
where art þou now · what hast þou wrought.

Adam

A lord for synne oure flourys do ffade
I here þi voys · but I se þe nought.

[1] *vn* corrected by scribe from *un*.
[2] An *h* crossed out between *eyn* and *byn*.

Deus

Adam why hast þ*ou* synnyd so sone
þus hastyly to breke my bone
Fo. 15 And I made þ*e* mayst*er* vndyr mone
Trewly of Euery tre
O tre I kept for my owe
Lyff *and* deth þ*er*-in I knowe
þ*i* synne fro lyf now þ*e* hath throwe
Ffrom deth þ*ou* mayst not fle.

Ad*a*m

¶ Lord I haue wrought a3ens þ*i* wyll
I sparyd nat my sylf to spylle
þ*e* woman þ*at* þ*ou* toke me tylle
sche brougth me þ*er* to
It was here counsell *and* here reed
sche bad me do þ*e* same deed
I walke as werm̄ w*ith*-outyn wede
A-wey is schrowde *and* sho.

Deus

¶ Wo*m*man þ*at* arte þis mannys wyffe
why hast þ*ou* steryd 3*our* bothers stryffe
now 3e be[1] ffrom 3*our* ffayr lyffe
and are demyd for to deye
Vnwys wo*m*man sey me why
þ*at* þ*ou* hast don þis fowle foly
and I made þ*e* a gret lady
in paradys for to pleye.

Eua

¶ Lord whan þ*ou* wentyst from þis place
A werm w*ith* An Aungelys face
he hyth vs to be ful of grace
þ*e* frute yf þ*at* we Ete
I dyd his byddyng Alas Alas
now we be bowndyn in dethis las
I suppose it was sathanas
to peyne he gan vs pete.

Deus

Fo. 15v ¶ Thou werm w*ith* þ*i* wylys wyk
þ*i* fals fablis þei be ful thyk

[1] *be* omitted and written above the line.

why hast *þou* put dethis pryk
in Adam *and* his wyff
thow þei bothyn my byddyng haue brokyn
out of whoo ȝet art not wrokyn
in helle logge *þou* xalt be loky[1]
And nevyr mo lacche lyff.

Diabolus

¶ I xal *þe* sey where ffore *and* why
I dede hem alł þis velony
ffor I am ful of gret envy
Of wreth *and* wyckyd hate
That man xulde leve above *þe* sky
where as sum tyme dwellyd I
and now I am cast to helle sty
streyte out at hevyn gate.

Deus[2]

¶ Adam ffor *þou þat* appyl boot
A-ȝens my byddyng weł I woot
Go teyl *þi* mete with swynk *and* swoot
in to *þi* lyvys ende
Goo nakyd vngry *and* bare ffoot
Ete both erbys gres *and* root
thy bale hath non other boot
as wrecch in werlde *þou* wende.

¶ womman *þou* sowtyst þis synnyng
And bad hym breke myn byddyng
þerfore *þou* xalt ben vndyrlyng
to mannys byddyng bend
what he byddyth *þe* · do *þou þat* thynge
and bere þi chyldere · with gret gronynge
Fo. 16 In daungere *and* in deth dredynge
in to *þi* lyvys ende.

¶ Thou wyckyd worm ffull of pryde
ffowle envye syt be *þi* syde
Vpon *þi* gutt *þou* xalt glyde
As werm wyckyd in kende
tyl a mayden in medyl-erth be born
þou ffende I warn *þe* be-forn

[1] So in MS. for *lokyn*. [2] *Ad* first written and crossed through.

thorwe here þi hed xal be to-torn
On wombe a-wey þou wende.

Diabolus

¶ At þi byddyng ffowle I falle
I krepe hom to my stynkyng stalle
helle pyt *and* hevyn halle
xul do þi byddyng bone
I ffalle dowñ here a ffowle freke
ffor þis ffalle I gynne to qweke
with a ffart my brech̄ I breke
my sorwe comyth ful sone.

Deus

¶ Ffor 3our synne þat 3e haue do
out of þis blysse sone xal 3e go
in erthly labour to levyn in wo
and sorwe þe[1] xal a-tast
Ffor 3our synne *and* mys-doyng
An Angell̄ with a swerd brennynḡ
out of þis joye he xal 3ow dynḡ
3our welth̄ awey is past

m̄ *Hic recedit deus et angelus seraphicus cum gladio fflammea verberat adam et Euam extra paradisum.*

Seraphim

Fo. 16v ¶ 3e wrecchis vnkend *and* ryht vnwyse
out of þis joye hy3 3ow in hast
with flammyng swerd ffrom paradyse
to peyn I bete 3ow of care to tast
3our myrth̄ is turnyd to carfull̄-syse
3our welth̄ with synne a-wey is wast
ffor 3our ffalse dede of synful gyse
þis blysse I spere ffrom 3ow ryth fast
here-in come 3e no more
Tyl a chylde of a mayd be borñ
and vpon þe rode rent *and* torñ
to saue all̄ þat 3e haue forlorn
3our welth̄ for to restore.

Eva

¶ Alas alas *and* wele away
þat evyr towchyd I þe tre
I wende as wrech̄ in welsom way

[1] So in MS. *ye* for *3e*.

in blake busshys my boure xal be
In paradys is plente of pleye
Ffayr frutys ryth gret plente
þe ȝatys be schet *with* godys keye
my husbond is lost be-cause of me
leve spowse now þou fonde
Now stomble we on stalk *and* ston
my wyt a-wey is fro me gon
wrythe on to my necke bon
with hardnesse of þin honde.

Adam

Wyff þi wytt is not wurth a rosch
leve woman turne þi thought
Fo. 17 I wyl not sle fflescly of my fflesch
Ffor of my flesch · þi fflesch was wrought
Oure hap was hard · oure wytt was nesch
to paradys whan we were brought
my wepyng xal be longe ffresch
schort lykyng xal be longe bought
no more telle þou þat tale
Ffor yf I xulde sle my wyff
I sclow my self *with*-owtyn knyff
in helle logge[1] to lede my lyff
with woo in wepyng dale.

¶ But lete vs walke forth in to þe londe
with ryth gret labour oure fode to fynde
with' delvyng *and* dyggyng *with* myn hond
oure blysse to bale *and* care to-pynde
And wyff to spynne now must þou ffonde
oure nakyd bodyes in cloth to wynde
tyll sum comforth of godys sonde
with grace releve oure careful mynde
Now come go we hens wyff.

Eva

Alas þat ever we wrought þis synne
oure bodely sustenauns for to wynne

[1] Or longge. There is a stroke over the *og*, but it seems to be in a different ink, higher and not quite like the ordinary mark of the contracted *n*. The words *in helle logge* occur on Fo. 15ᵛ.

ȝe must delve *and* I xal spynne
in care to ledyn oure lyff.

Abeel

I wolde ffayn knowe · how I xuld do
to serue my lord god to his plesyng 3
þer fore Caym brother lete us now go
vn-to oure ffadyr with-owte lettyng *
Fo. 17v Suenge hym in vertu and in norture
to com to þe hyȝe joy celestyall
remembryng to be clene *and* pure
for in mys-rewle we myth lythly fall
A-ȝens hevyn kynge
lete us now don oure dyligens
to come to oure faderys presens
Good brother passe we hens
to knowe ffor oure levynge.

Caym

¶ As to my fadyr lete us now tee
to knowe what xal be his talkyng
and þat [1] I holde it but vanyte
to go to hym ffor Any spekyng
to lere of his lawe
Ffor if I haue good [2] a-now plente
I kan be mery so moty the
thow my fadyr I nevyr se
I ȝyf not þer of An hawe.

Abel

¶ Ryth sovereyn fadyr semely sad *and* sure
euer we thank ȝow in hert body and thowth

* Ff. 16–17 at the foot of both pages crosswise in large liturgical script with rubrication :

Adam. genuit { Caym / Abel / Seth } Caym. *genuit.* Enoch. *genuit.* Iradh. *genuit* Maynael. *genuit* Matussahel. *genuit* lamech. þat slow Caym. þis lamech had 2 wyffys. Ada and [3] Sella. Of Ada com Jabel. fadere of tentys and of herdmen. [The rest of this note on Lamech's offspring is illegible, the letters having been cut away with the margin. It is in the handwriting of the scribe of the MS.]

[1] MS. *yt* for *ȝet* ?
[2] The *d* is written over some other letter.
[3] Some miswritten letters (? Se) crossed out after *and*.

And alwey shuⁿ whyⁿ oure lyf may indure
as inwardly in hert it kan be sought
bothe my brother *and* I[1]
Ffadyr I ffalle on-to ȝo*ur* kne
to knowe how we xul rewlyd be
ffor godys *þat* fallyth bothe hym *and* me
I wolde ffayn wete trewly.

Adam

¶ Sonys ȝe arn to spekyn naturaly
The ffyrstffrute · of kendely engendrur*e*
Be-fforn whom saff ȝo*ur* modyr *and* I
Fo.18 were nevyr non of ma*n*nys nature
And ȝit were we al of a nother portatur*e*[2]
As ȝe haue me oftyn herd seyd sothly
Wherfore sonys yf ȝe wyl lyff sad *and* sur*e*
Ffyrst I ȝow counseyⁿ most syⁿgulerly
God ffor to loue *and* drede
And suche good as god hath ȝow sent
the fyrst frute offyr to hym in sacryfice brent
hym evyr be-sechyng w*ith* meke entent
In aⁿ ȝo*ur* werkys to save *and* spede.

Abeeⁿ

¶ Gramercy ffadyr ffor ȝo*ur* good doctrine
Ffor as ȝe vs techyn so xal we do
And as ffor me *þo*rw*e*[3] goddys grace[4] dyvyne
I wyl fforth w*ith* applye me *þer*to.

Cayme

And þow me be loⁿ I wyl now also
On to ȝo*ur* counseⁿ ffadyr me inclyne
and ȝitt I say now to ȝow boⁿ too
I had levyr gon hom weⁿ ffor to dyne.

Adam

Now god graunt good sacryfice to ȝow boⁿ too
he vowche-saff to acceptyn ȝow *and* aⁿ myne

[1] The writing becomes noticeably smaller from this line to the bottom of the folio.

[2] *As ȝe haue me oftyn seyd sothly*, with *haue* written above the line, is written as the next line and crossed through.

[3] MS. þ̄o.

[4] A letter y or þ obliterated after *grace*.

and ȝeve ȝow now grace to plesyn hym soo
þat ȝe may come to þat blysse þat hym self is inne
With gostly grace
þat all ȝour here levyng[1]
may be to his plesyng
and at ȝour hens partyng
to com̃ to good place.*

Abell dicit

Fo.18ᵛ ¶ Al-myhtty god and god ful of myth
be whom all þing is made of nowth
to þe myn hert is redy dyht
for upon þe is all my thought
O souereyn lord reygnyng in eternyte
with all þe mekenesse þat I kan or may
This lombe xal I offre it up to the
accept it blyssyd lord I þe pray
my ȝyft is but sympyl þis is no nay
but my wyl is good *and* evyr xal be
þe to servyn *and* worchepyn both nyht *and* day
and þer to þi grace grawnt þou me
throwh þi gret mercy
which in a lombys lyknes
þou xalt for mannys wyckydnes
Onys ben offeryd in peynfulnes
and deyn ful dolfoly.

¶ Ffor trewly lord þou art most worthy
þe best to haue in eche degre
both beste *and* werst ful certeynly
all is had þurowe grace of þe
The best schep full hertyly
amonges my flok þat I kan se
I tythe it to god of gret mercy
And bettyr wold if bettyr myht be
Evyn here is myn offryng
I tythe to þe with ryht good wylle

[1] Lines 58–61 are written in two lines divided by two black strokes.

* Ff. 17ᵛ–18. At the foot of the pages as before : Seth genuit Enos. genuit Caynan. genuit Malachel. genuit Jared genuit Enok genuit Matussalem. genuit Lamech genuit Noe.

of þe best þou sentyst me tylle
now gracyous god on hevyn hille
Accept now my tythyng.

Caym

Fo. 19 ¶ Amonges all folys þat gon on grownd
I holde þat þou be on of þe most
to tythe þe best þat is not sownd
and kepe þe werst þat is nere lost
But I more wysly xal werke þis stownde
to tythe þe werst *and* make no bost
Off all my cornys þat may be fownde
In all my ffeldys both croft *and* cost
I xal lokyn on every syde
here I tythe þis vnthende sheff
lete god take it · or ellys lef
þow it be to me gret repreff
I ȝeve no ffors þis tyde.

Abell

¶ Now Caym brother þou dost ful ill
Ffor god þe sent both best *and* werst
þerfore þou shewe to hym good wyll
and tythe to god evyr of þe best.

Caym

In feyth þou shewyst now a febyll skyll
it wolde me hyndyr *and* do me greff
what were god þe bettyr þou sey me tyll
to ȝevyn hym awey my best sheff
and kepe my self þe wers
he wyll neyther ete nor drynke
Ffor he doth neyther swete nor swynke
þou shewyst a ffebyl reson me thynke
what þou fonnyst as a best I gesse.

Abell

ȝit me thynkyth my wyt is good
to god euer more sum loue to shewe[1]
Fo. 19v (marked 20) Off whom we haue oure dayly food
and ellys we had but lytyl drewe.

Caym

ȝitt me thynkeht þi wytt is wood

[1] The writing in this and the following three lines at the top of the next folio is smaller.

Ffor of þi lore I ffynde but ffewe
I wyll neuer þe more chawnge my mood
Ffor no wordys þat þou dost shewe
I sey I wyll tythe þe werst.

Abell

Now god þat syt in hefne aboue
On whom is sett all myn hool loue
þis wyckyd wyll from þe he showe[1]
As it plesyth hym best.

¶ *Hic ardent decimum Abel · et Caym quo facto dicit* Caym

¶ herke abel brother what'a-ray is þis
thy tythyng brennyth as ffyre fful bryght
it is to me gret wondyr i-wys
I trow þis is now a straunge syght.

Abell

Goddys wyll fforsothe it is
þat my tythyng with fyre is lyth
Ffor of þe best were my tythis
and of þe werst þou dedyst hym dyght
bad thyng þou hym bede
of þe best was my tythyng
and of þe werst was þin offryng
þerfor god almyghty hevyn kyng
Alowyht ryht nowth þi dede.

Caym

¶ What þou stynkyng losel *and* is it so
doth god þe love *and* hatyht me
þou xalt be ded I xal þe slo
þi lord þi god þou xalt nevyr se
Fo. 20 Tythyng more xalt þou nevyr do
With þis chavyl bon I xal sle þe
þi deth is dyht þi days be go
out of myn handys xalt þou not fle
With þis strok I þe kylle
Now þis boy is slayn *and* dede
Of hym I xal nevyr more han drede
He xal here after nevyr ete brede
With þis gresse I xal hym hylle.

[1] So in MS. for *shoue*.

¶ Deus

Caym come fforth *and* answere me
a-soyle my qwestyon anon ryght
thy brother Abel wher is now he
ha don and answere me as tyght.

Caym

My brothers kepere ho made me
Syn whan was I his kepyng knyght
I kan not telle wher þat he be
to kepe hym was I nevyr dyght
I know not wher he is.

Deus

A cursyd Caym *þou* art vntrewe
and for *þi* dede *þou* xalt sore rewe
þi brothers blood *þat þou* slewe
Askyht vengeauns of *þi* mys.

¶ Thu xalt be cursyd on *þe* grounde
Vn-*pro*phitable where so *þou* wende
both veyn *and* nowthty *and* no thyng sounde
with what þing *þou* medele *þou* xalt it shende.

Caym

Alas in whoo now am I wounde
a-cursyd of god as man vn-kende
of any man yf I be founde
He xal me slo I haue no ffrende
Alas and wele Away.

Deus

Fo. 20v Of what man *þat þou* be sclayn̄
he xal haue vij folde more payn
hym were bettyr to be sayn̄ [1]
on lyve be nyth ne day.

Caym

¶ Alas alas whedyr may I go
I dare nevyr se man in *þe* vesage
I am woundyn as a wrecch in wo
And cursyd of god ffor my ffalfage [2]

[1] The word *nevyr* is written above the line after *bettyr* in blacker ink and a different hand. The original construction may be compared with the following on Fo. 22: *I pray to god . . . that he me kepe in such a plyght . . . I to affendyn hym day nor nyght.*

[2] So in MS. for *ffulsage.*

Vn-profytabyl and vayn also
In felde *and* towñ in strete and stage
I may nevyr make merthis mo
I wot nevyr whedyr to take passage
I dare not here abyde
Now wyl I go wende my way
With sore syeng *and* wel away Introit*us* Noe
to loke where þ*at* I best may
Ffrom mannys ssyht me hyde.

Remainder of Fo. 20^{v}—4 inches—left blank.

¶ Noe

Fo. 21 (B quire)

GOd of his goodnesse · and of grace grounde 4
By whoys gloryous power all̃ thyng is wrought
in whom all̃ vertu plentevously is ffounde
with-owtyn whos wyl may be ryth nought
Thy seruaunt*ys* saue lord fro synful sownde
In wyl in werk in dede *and* in thouht
oure welth in woo lete nevyr be fownde
Vs help lord from synne þ*at* we be in brought
Lord god fful of myght
Noe ser*ys* my name is knowe
my wyff *and* my chyldere here on rowe
to god we pray *with* hert ful lowe
to plese hym in his syght.

¶ In me Noe þe secunde age
in dede be-gynnyth as I 3ow say
afftyr Adam *with*-outyn langage
þe secunde fadyr am I in fay
But men of levyng be so owt-rage
bothe be nyght and eke be day
þ*at* lesse þan synne þe soner swage
god wyl be vengyd on vs sum way
In dede
Ther may no man go þ*er* owte
but synne regnyth in every rowte
In every place rownde a-bowte
Cursydnes doth sprynge *and* sprede.

Vxor Noe

¶ Aſſ myghty god of his gret grace
enspyre men *with* hertely wyll
for to sese of here trespace
Ffor synfull levyng oure sowle xal spyll *
Fo. 21ᵛ Synne offendyth god in his face
and a-grevyth oure lorde ffull ylle
It causyth to man ryght grett manace
and scrapyth hym out of lyvys bylle
þat blyssyd book
What man in synne doth aſſ wey scleppe
He xal gon to helle ful deppe
than xal he nevyr after creppe
out of þat brennyng brook.

¶ I am ȝour wyff[1] ȝour childeryn þese[2] be
On to us tweyn it doth longe
hem to teche in aſſ degre
Synne to for-sakyn *and* werkys wronge
Therfore fere[3] for loue of me
Enforme hem wele evyr amonge
Synne to for-sake *and* vanyte
and vertu to ffolwe þat þei ffonge
oure lord god to plese.

Noe

I warne ȝow childeryn on *and* aſſ
Drede oure lord god in hevy[4] haſſ
and in no forfete þat we[5] ne faſſ
oure lord for to dysplese.

Shem

¶ A dere ffadyr god for-bede
þat we xulde do in ony wyse
Ony werke of synful dede
oure lord god þat xulde a-gryse

* In the bottom margin of Fo. 21 as before:—Noe genuit { Sem / Cham / Japhet }

[1] *þese ch* written after *wyff* and crossed through.
[2] þese here appears to be the correction of another word.
[3] So in MS. for *sere*. [4] So in MS. for *heryn*. [5] So in MS. for *ȝe*.

my name is Shem[1] ȝour son of prise
I xal werke aftere ȝour rede
and also wyff þe weyll a-wyse
Wykkyd werkys þat þou non brede
never in no degre.

Vxor Seem

For-sothe sere be goddys grace *
Fo. 22 I xal me kepe from all trespace
þat xulde offende goddys face
be help of þe trynyte.

Cham

¶ I am cham ȝour secunde son
and purpose me be goddys myght
nevyr suche a dede for to don
þat xuld a-greve god in syght.

Vxor Cham

I pray to god me grawnt þis bonde
that he me kepe in such A plyght
mornynge hevenynge mydday *and* none
I to affendyn hym day nor nyght
lord god I þe pray
Bothe wakynge *and* eke in slepe
gracyous god þou me keppe
þat I nevyr in daunger crepe
On dredfull domys day.

Japhet

¶ Japhet þi iij^{de} sone is my name
I pray to god wher so we be
þat he vs borwe fro synfull shame
and in vertuous levynge evyr more kepe me.

Vxor Japhet

I am ȝour wyff *and* pray þe same
þat god vs saue on sonde *and* se

* At the foot of Ff. 21^{v}-2: Sem genuit Arfaxat. genuit Sale. genuit Heber. genuit Phaleg. genuit Reu. genuit Sarug. genuit Nachor. genuit Thare. genuit. Abraham / Nacor / Aran

[1] Manly gives *Chem*, but the *S* is clear in the MS. Some miswritten letter between *Shem* and ȝour has been crossed out by the scribe.

With no grevauns þat we hy*m* grame
he grawnt vs grace synne to fle
lord god now here oure bone.

Noe

Gracyous god þat best may
with herty wyl to the we pray
þ*ou* save us sekyr bothe nyght *and* day
Synne þat we noon done.

Deus

Fo. 22v ¶ Ow what menyht this mys-levyng man
whiche myn hand made *and* byldyd in blysse
Synne so sore grevyht me ȝa in certayn [1]
I wol [2] be vengyd of þis grett mysse
Myn aungel dere þ*ou* xalt gan [3]
to noe þat my servaunt is
A shypp to make on hond to tan̄
þ*ou* byd hym swyth ffor hy*m* *and* his
Ffrom drynchyng hem to save
Ffor as I am god off myght
I xal dystroye þis werd down̄ ryght
Here synne so sore grevyht me in syght
þei xal no mercy haue.

¶ Ffecisse hom*in*em nu*n*c penitet me
þat I made man sore doth me rewe
myn handwerk to sle sore grevyth me
but þat here synne here deth doth brewe
Go sey to noe as I bydde þe
hy*m* self his wyf his chylderyn trewe
tho viij sowlys in shyp to be
thei xul not drede þe flodys fflowe
þe fflod xal harme them nowht
of all̄ ffowlys *and* bestys thei take a peyre
In shypp to saue both ffoule *and* ffayere [4]
Ffrom all̄ dowtys and gret dyspeyre
This vengeauns or it be wrought.

[1] First written *tayn* and corrected to *teyn* or vice versa.
[2] *he* written after this word and crossed through.
[3] *gon* first written and corrected by scribe to *gan*.
[4] In this line and the remaining six to the bottom of the folio the writing is thicker and slightly more cramped.

Angelus ad noe

¶ Noe · Noe · A shypp loke þou make·[1]
and many a chaumbyr þou xalt haue þerinne
Of euery kyndys best a cowpyl þou take·
with-in þe shypp bord · here lyvys to wynne·*
Fo. 23 Ffor god is sore grevyd with man for his synne
þat all þis wyde werd xal be dreynt with flood
saff þou *and* þi wyff xal be kept from þis gynne
and also þi chylderyn with here vertuys good.

Noe

¶ How xuld I haue wytt a shypp for to make
I am of ryght grett Age V. C. 3ere olde
it is not for me þis werk to vndyr-take
Ffor ffeynnesse[2] of Age my leggys gyn ffolde.

Angelus

This dede ffor to do be bothe blythe *and* bolde
God xal enforme þe *and* rewle þe ful ryght
of byrd *and* of beste take as I þe tolde
A peyr in to þe shypp *and* god xal þe qwyght.

Noe

¶ I am ful redy as god doth me bydde
A shypp for to make be myght of his grace
Alas þat ffor synne it xal be so be-tydde
þat vengeauns of flood xal werke þis manase
god is sore grevyd with oure grett tresspas
þat with wylde watyr þe werd xal be dreynt
A shyppe for to make now lete us hens pas
þat god a-3ens us of synne haue no compleynt

Hic transit noe cum familia sua pro naui quo exeunte locum interludij sub intret statim lameth conductus ab adolescente et di[cit

lameth

¶ Gret mornyng I make *and* gret cause I haue
Alas now I se not · for age I am blynde
blyndenes doth make me of wytt for to rave
Whantynge of eye syght · in peyn doth me bynde
whyl I had syht þer myht nevyr man fynde
my pere of Archerye · in all þis werd A-boute

* At the foot of Fo. 22ᵛ. Aran. gen*uit*. loth.

[1] The stops at *make*, *take*, and *wynne* are in fresher coloured ink.

[2] MS. *ffeyynnesse* with a dot under the second *y*. The letters for *þ* and for *y* in this MS. are indistinguishable; Halliwell reads *ffeyþnnesse*.

Fo. 23v Ffor ȝitt schet I nevyr at hert Are · nere hynde
but yf þat he deyd · of þis no man haue doute.

¶ Lameth þe good archere my name was ovyr all,
Ffor þe best Archere myn name dede ever sprede
Record of my boy here wytnes þis he xal
What merk þat were set me · to deth it xuld blede.

Adolescens

It is trewe mayster · þat ȝe seyn in dede
Ffor þat tyme ȝe had ȝoure bowe bent *in* honde
If þat ȝour prycke had be half a myle in brede[1]
ȝe wolde þe pryk han hitte if ȝe ny had stonde.

lameth

¶ I xuld nevyr affaylid · what marke þat ever were sett
whyl þat I myght loke · *and* had my clere syght
and ȝit as me thynkyht no man xuld shete bett
Than I xuld do now · if myn hand were sett a-ryght
A-spye som̃ marke boy · my bow xal I bende wyght
and sett myn hand euyn to shete at som̃ best
and I dar ley a wagour his deth for to dyght
þe marke xal I hitt · my lyf do I best.

Adolescens

¶ Vndyr ȝon grett busche mayster · A best do I se
take me þin hand swyth̃ *and* holde it ful stylle
now is þin hand evyn as euyr it may be
Drawe up þin takyll̃ ȝon best for to kylle.

lameth

My bowe xal I drawe ryght with herty wylle
this brod arwe I shete þat best ffor to sayll̃
now haue at þat busch̃ · ȝon best for to spylle
A sharppe schote I shote þer of I xal not fayll̃.

Caym

¶ Out out *and* alas · myn hert is on sondyr
With a brod arwe I am ded *and* sclayn
Fo. 24 I dye here on grounde · myn hert is all̃ to tundyr
With þis brod arwe it is clovyn on twayn,

lameth

Herke boy cum telle me þe trewth̃ in certeyn
what man is he þat · þis cry doth þus make.

Adolescens

Caym þou hast kyllyd I telle þe ful pleyn̄

[1] *dede* first written and crossed through.

with þi sharp shetyng · his deth hath he take.

lameth

¶ Haue I slayn cayme · alas what haue I done
þou stynkynge lurdeyn · what hast þou wrought
þou art þe[1] why I scle hym so sone
þer fore xal I kyll þe here · þou skapyst nowght

Hic lameth cum arcu suo verberat Adolescentem ad mortem, dicente Adolescente

Adolescens

Out out I deye here · my deth is now sought
þis theffe *with* his bowe hath broke my brayn
þer may non helpe be · my dethe is me brought
Ded here I synke down · as man þat is sclayn.

lameth

¶ Alas what xal I do wrecch wykkyd on woolde
God wyl be vengyd ful sadly on me
Ffor deth of Caym I xal haue vii folde
more peyn þan he had · þat abell dede sle.
These to mennys deth full sore bought xal be
Vpon all my blood god wyll venge þis dede
where fore sore wepyng hens wyl I fle
and loke where I may best my hede sone heyde.

*Hic recedat lameth et statim intrat noe cum naui cantantes.**

Noe

Fo. 24[v] ¶ With doolful hert syenge sad and sore
Grett mornyng I make ffor this dredful flood
of man *and* of best is dreynte many a skore
All þis werd to spyll þese flodys be ful wood
and all is for synne of mannys wylde mood
þat god hath ordeyned þis dredfull vengeaunce
In þis flood spylt is many a mannys blood
Ffor synfull levynge of man we haue gret grevauns.

¶ All þis hundryd 3ere ryght here haue I wrought
this schypp for to make as god dede byd me

[1] So in MS.

* Note at bottom of Fo. 24 in what might be the less careful writing of the scribe of the MS. but might also be a different hand:

Noe Schyp was in lenght CCC. Cubytes. } þe fflod 15 Above
In brede ffyfty. And þe heyth. thretty. } hyest montayn.

of aⁿ maner bes*tys* a copyⁿ is in brought
W*ith*-in my Shypp borde · on lyve for to be
Ryght longe god hath[1] soferyd · amendy*ng* to se
Aⁿ þis hundyrd ȝere god hath shewyd grace
Alas fro gret syn man wyl not fle
God doth þis vengeau*n*s for our*e* gret trespase.

Vx*or* noe

¶ Alas for gret ruthe of þis gret vengeau*n*ce
gret doyl it is to se · þis watyr so wyde
but ȝit thankyd be god of þis ordenau*n*ce
þ*at* we be now savyd on lyve to abyde.

Seem̄

Ffor grett synne of lechory aⁿ þis doth betyde
Alas þ*at* evyr suc̄h synne xulde be wrought
þis fflood is so gret on every asyde
þ*at* aⁿ þis wyde werd to car*e* is now brought.

Vx*or* Seem̄

¶ Becawse of chylderyn of God · þ*at* weryn good[2]
dede forfete ryght sor*e* · what tyme þat þei were
synfully compellyd to caymys blood
Fo. 25 Ther-fore be we now cast in ryght grett car*e*.

Cham

Ffor synful levynge þis werde doth for-far*e*
So grevous vengeau*n*s myght nevyr man se
ouyr aⁿ þis werd wyde þ*er* is no plot bar*e*
w*ith* watyr and w*ith* flood god vengyd wyⁿ be.

Vx*or* Cham

¶ Rustynes of Synne is cawse of þese wawys
Alas in þis fflood þis werd xal be lorn
ffor offens to god · brekyng his lawys
On Rokkys ryght sharp is many a man torn.

Japhet

So grevous fflodys were nevyr ȝett be-forn̄
Alas þ*at* lechory þis vengeau*n*s doth gynne
it were weⁿ bettyr eu*er* to be vnborn̄
than ffor to forfetyn evyr mor*e* in þ*at* synne.

Vx*or* Japhet

¶ Our*e* lord god I thanke of his gret grace
þ*at* he doth us saue from þis dredful payn̄

[1] An *f* between *hath* and *soferyd* obliterated.
[2] *gode* first written and crossed out.

hy*m* for to wurchipe in euery stede *and* place
we beth gretly bownde w*ith* myght *and* w*ith* mayn.

Noe

xl^ti days and nyght*ys* hath lasted þis rayn
And xl^ti days þis grett flood be-gynnyth to slake
this Crowe xal I sende out to seke sum playn
Good tydyng*ys* to brynge þis massage I make

hic emittat coruum et *parum expectans iterum dicat*

¶ This crowe on su*m* careyn is fall for to ete
þer fore a Newe masangere I wyll fforth now sende
ffly fforth þou fayr dove ovyr þese wat*er*ys wete
and aspye afftere su*m* drye lond oure mornyng to A-mend

hic euolet columba qua redeinte[1] *cum ramo virid' oliue.*

Fo. 25v Joye now may we make of myrth þat þat were frende
A grett olyve bush þis dowe doth us brynge
Ffor joye of þis token ryght hertyly we tende
oure lord god to worchep a songe lete vs synge

Hic decantent hos versus · ¶ Mare vidit et fugit ? jordanis conu*er*sus est retrorsum · Non nob*is* do*mi*ne non nob*is* ? *sed* no*mini* tuo da glo*ri*am · *Et sic recedant cum naui.*

Introit*us* abrahe &c.

5

MOst myghty makere of Sunne and of mone
Kyng of kyng*ys and* lord ou*er* all
All myghty god in hevyn trone
I þe honowre *and* evyr more xal
My lord my god to þe I kall
w*ith* herty wyll lord I þe pray
In synfull lyff lete me nevyr fall
but lete me leve evyr to þ*i* pay.

¶ Abraham my name is kydde
and patryarke of Age ful olde
And ȝit be þe grace of god is bredde
In my*n* olde age a chylde full bolde
Ysaac lo here his name is tolde
My swete sone þat stondyth me by

[1] So in MS.

Amonges aſſ chylderyn þat walkyn on wolde
A louelyer chylde is non trewly.

¶ I thanke god · with hert weſſ mylde
of his gret mercy *and* of his hey grace
and pryncepaly ffor my suete chylde
þat xal to me do gret solace[1]

Fo. 26 Now suete sone fayre fare þi fface
Fful hertyly do I love the
Ffor trewe herty love now in this place
my swete chylde com kysse now me.

Ysaac

¶ At 3oure byddynge 3our mouthe I kys
with lowly hert I 3ow pray
3oure fadyrly love lete me nevyr mysse
but blysse me 3our chylde both nyght *and* day.

Abraham

Al-myghty god þat best may
his dere blyssyng he graunt þe
And my blyssyng þou haue aſſ way
in what place þat evyr þou be.

¶ Now Isaac my sone so suete
Al-myghty god loke þou honoure
wich þat made both drye *and* wete
Shynyng sunne *and* scharpe schoure
thu art my suete childe *and* paramoure
Fful wele in herte do I þe loue
loke þat þin herte in hevyn toure
be sett to serve oure lord god a-bove.

¶ In þi 3onge[2] lerne god to plese
and god xal quyte þe weyl þi mede
now suete sone of wordys these
with aſſ þin hert þou take good hede
Now fare weyl sone god be þin spede
Evyn here at hom þou me a-byde
I must go walkyn ffor I haue nede
I come a-3en with-inne a tyde.

[1] The initial *s* (ſ) is thickened and may be intended to be double (ſſ).
[2] So for *3ongþe* (?).

Ysaac

Fo. 26v ¶ I pray to God ffadyr of myght
þat he 3ow spede in all 3our waye
From shame *and* shenshipp daye *and* nyght
God mote 3ow kepe in 3our jornay.

Abraham

Now fare weyll sone I þe pray
Evyr in þin hert loke god þou wynde
hym to serue bothe nyght *and* day
I pray to god send þe good mynde.

¶ Ther may no man love bettyr his childe
þan Isaac is lovyd of me
Almyghty god mercyful *and* mylde
Ffor my swete sone I wurchyp þe
I thank þe lord with hert ful fre
Ffor þis fayr frute þou hast me sent
now gracyous god wher so he be
to saue my sone evyr more be bent.

¶ Dere lord I pray to þe Also
me to saue for þi seruuaunte
and sende me grace nevyr for to do
thyng þat xulde be to þi displesaunte
Bothe ffor me *and* for myn infaunte
I pray þe lord god vs to help
thy gracyous goodnes þou us grawnt
and saue þi serwaunt from helle qwelp.

Angelus

¶ Abraham how abraham
lyst *and* herke weyll on to me.

Abraham

Al redy sere here I am
tell me 3our wyll what þat it be.

Angelus

Fo. 27 Almyghty god þus doth bydde þe
ysaac þi sone Anon þou take
and loke hym þou slee a-noon lete se
and sacrafice to god hym make.

¶ Thy welbelouyd childe þou must now kylle
to god þou offyr hym as I say

Evyn vpon ȝon hey hylle
þat I *þe* shewe here in *þe* way
Tarye not be nyght nor day
but smertly *þi* gate *þou* goo
Vpon ȝon hille *þou* knele *and* pray
to god · *and* kylle *þe* childe *þer* and scloo.

Abraham

¶ Now goddys comaundement must nedys be done
Alł his[1] wyl is wourthy to be wrought
but ȝitt *þe* fadyr to scle *þe* sone
grett care it causyth in my thought
In byttyr bale now am I brought
my swete childe *with* knyf to kylle
but ȝit my sorwe avaylith ryght nowth
for nedys I must werke goddys wylle.

¶ *With* evy hert I walke *and* wende
my childys deth now for to be
now must *þe* fadyr his suete son schende
Alas for ruthe it is pete
my swete sone come hedyr to me
how Isaac my sone dere
com to *þi* ffadyr my childe so fre
ffor we must wende to-gedyr in fere.

Isaac

¶ Alł redy fadyr Evyn at ȝour wyłł
and at ȝour byddyng I am ȝow by
Fo. 27v *With* ȝow to walk ovyr dale *and* hiłł[2]
At ȝoure callyng I am redy
To *þe* fadyr evyr most comly
It ovyth *þe* childe evyr buxom to be
I wyl obey ful hertyly
to alł thyng *þat* ȝe bydde me.

Abraham

¶ Now son in *þi* necke *þis* fagot *þou* take
and *þis* fyre bere in *þinne* honde
Ffor we must now sacrefyse go make
evyn aftyr *þe* wyłł of goddys sonde

[1] The *h* is partly effaced through stain on MS.

[2] This line is preceded by part of the last line—*Andat ȝour byddyng I am*—written again by mistake and crossed out.

Take þis brennyng bronde
my swete childe and lete us go
ther may no man þat levyth in londe
haue more sorwe than I haue wo.

Ysaac

¶ Ffayre fadyr ȝe go ryght stylle
I pray ȝow fadyr speke on to me.

Abraham

Mi gode childe what is þi wylle
telle me thyn hert I pray to the.

Ysaac

Ffadyr fyre *and* wood here is plente
but I kan se no sacryfice
what ȝe xulde offre fayn wold I se
þat it were don at þe best avyse.

Abraham

¶ God xal þat ordeyn þat sytt in hevynne
my swete sone ffor þis offryng
A derere[1] sacryfice may no man nempne
þan þis xal be my dere derlyng.

Ysaac

Lat be good fadyr ȝour sad wepynge
ȝour hevy cher agrevyth me sore
tell me fadyr ȝour grett mornyng
and I xal seke sum help þer-fore.

Abraham

Fo. 28 ¶ Alas dere sone for nedys must me
Evyn here þe kylle as god hath sent
thyn owyn fadyr þi deth must be
Alas þat evyr þis bowe was bent
With þis fyre bryght þou must be brent
An Aungelle seyd to me ryght so
Alas my chylde þou xalt[2] be shent
þi careful fadyr must be þi ffo.

Ysaac

¶ Al-myghty god of his grett mercye
Fful hertyly I thanke þe sertayne
At goddys byddyng here for to dye
I obeye me here for to be sclayne

[1] Double *r* corrected in the middle of this word.
[2] *u* apparently first written and altered to *a*.

I pray 3ow fadyr be glad and fayne
trewly to werke goddys wyll
take good comforte to 3ow agayne
and haue no dowte 3*our* childe to kyll.

¶ ffor godys byddyng for sothe it[1] is
þat I of 3ow my deth schulde take
A3ens[2] god 3e don amys
his byddyng yf 3e xuld for-sake
3owr*e* owyn dampnac*i*on xulde 3e bake
if 3e me kepe from þis reed
w*i*th 3o*ur* swerd my deth 3e make
and werk evyr mor*e* þ*e* wyll of god.

Abraham

¶ The wyll of god must nedys be done
to werke his wyll I seyd nevyr nay
but 3it[3] þe ffadyr to[4] sle þ*e* sone
my hert doth clynge and cleue as clay.

Ysaac

Fo. 28v 3itt werk goddys wyll fadyr I 3ow pray
and sle me her*e* anoon forth ryght
and turne fro me 3o*ur* face a-way
myne heed whan þ*at* 3e xul of smyght.

Abraham

¶ Alas der*e* childe I may not chese
I must nedys my swete sone kylle
my der*e* derlyng now must me lese
myn owyn sybb blood now xal I spylle
3itt þis dede or I fulfylle
my swete sone þ*i* mouth I kys.

Ysaac

Al redy fadyr evyn at 3o*ur* wyll
I do 3o*ur* byddyng as reson is.

Abraham

¶ Alas der*e* sone her*e* is no grace
but nedis ded now must þ*ou* be

[1] *it* omitted and written above the line in slightly darker ink.
[2] *A3eng* first written and crossed through.
[3] An *e* stands above the *it* of *3it*.
[4] The letters *sch* between *to* and *sle* are crossed through.

with þis kerchere I kure *þi* face
In *þe* tyme *þat* I sle the
Thy lovely vesage wold I not se
not for aⁿ þis werdlys good
with þis swerd *þat* sore grevyht me
my childe I sle *and* spylle his blood.

Angelus

¶ Abraham Abraham *þou* fadyr fre.

Abraham

I am here redy what is *3our* wylle.

Angelus

Extende *þin* hand in no degre
I bydde *þou* hym not kylle
here do I se by ryght good skylle
Aⁿ myghty god *þat* *þou* dost drede
For *þou* sparyst nat *þi* sone to spylle
God wyⁿ aqwhyte *þe* weⁿ *þi* mede.

Abraham

Fo. 29 ¶ I thank my god[1] in hevyn a-bove
and hym honowre for þis grett grace
and *þat* my lord me þus doth prove
I wyⁿ hym wurchep in every place
my childys lyff is my solace
I thank myn god evyr for his lyff
In sacrifice here or I hens pace
I sle þis shepe *with* þis same knyff.

¶ Now þis shepe is deed *and* slayn
with þis fyre it xal be brent
Of Isaac my sone I am ful fayn
þat my swete childe xal not be shent
This place I name *with* good entent
þe hiⁿ of[2] godys vesytacion
Ffor hedyr god hath to us sent
his comforte aftyr grett trybulacion.

Angelus

¶ Herke Abraham *and* take good heyd
by hym self god hath þus sworn̄

[1] Some miswritten word (? me) after *god* crossed through.
[2] *of* omitted and written above the line.

Ffor þat þou woldyst a done þis dede
he wyll̃ þe blysse both̃ evyn and morn̄
Ffor þi dere childe þou woldyst haue lorn
at goddys byddyng as I the telle
god hath sent þe word be-forn
þi seed xal multyplye wher so þou duelle.

¶ As sterr*ys* in hevyn byn many *and* fele
so xal þi seed encrese *and* growe
þou xalt ovyr-come in welth̃ *and* wele
all̃ þi fomen reknyd be rowe
Fo. 29v (marked 30) As sond in þe se doth ebbe and flowe
Hath cheselys many vnnum*er*abyll̃
so xal þi sede þou mayst me trowe
encres *and* be evyr pr*o*phytabyll̃.

¶ Ffor to my spech̃ þou dedyst obeye
thyn enmyes port*ys* þu shalt possede
and all̃ men on erthe as I þe seye
thei xal be blyssed in þi sede
Al-myghty god þus þe wyll̃ mede
Ffor þat good wyll̃ þat þou ast done
þ*er*fore thank god in word *and* dede
Both þou þi self *and* ysaac þi sone.

Abraham

¶ A my lord god to wurchep on kne now I fall̃
I thank þe lord of þi mercy
now my swete childe to god þou kall̃
and thank we þat lord now hertyly.

Isaac

w*ith* lowly hert to god I crye
I am his seruuant both̃ day *and* nyght
I thank þe lord in hevyn so hyȝe
w*ith* hert w*ith* thought w*ith* mayn w*ith* myght.

Abraham

¶ Gramercy lord and kyng of grace
gramercy lord ou*er* lordys all̃
now my joye returnyth his trace
I thank þe lorde in hevyn þi*n* halle.

Isaac

Ovyr all kyng*ys* crownyd kyng I þe kalle
at þi byddy*n*g to dye w*i*th knyff
I was fful buxvm evy*n* as þi thralle
lord now I thank the þ*ou* grauntyst me lyff.

Abraham

Fo. 30 ¶ Now we haue wurchepyd our*e* blyssyd lorde
on groun*de* knelyng upon our*e* kne
now lete us tweyn sone ben of on A-corde
and goo walke hom in to our*e* countr*e*.

Ysaac

Ffadyr as ȝe wyll so xal it be
I am redy w*i*th ȝow to gon
I xal ȝow folwe w*i*th hert full fre
all þ*at* ȝe bydde me sone xal be don.

Abraham

¶ Now god all thyng of nowth þ*at* made
evyr wurcheppyd he be on watyr *and* londe
his grett honowr*e* may nevyr mor*e* fade
in feld nor town se nor on sonde
As althyng lord þ*ou* hast in honde
so saue us all wher so we be
whethyr we syttyn walk or stonde
Evyr on þ*in* handwerke þ*ou* haue pyte.

explicit.

Remainder of Fo. 30—3⅜ inches—and Fo. 30ᵛ left blank.

Fo. 31 (40 written by the side and crossed out)

¶ Introit*us* Moyses

HE þ*at* made all thynge of nought
Hevyn *and* erth both sunne *and* mone
Saue all þ*at* his hand hath wrought
All myghty god in hevyn trone
I am Moyses þ*at* make þis bone
I pray þe lord god w*i*th all my mende
to us incline þ*i* mercy sone
þ*i* gracyous lordchep lete us fynde.

¶ The to plesyn in all degre
Gracyous god *and* lord ovyr all

þou graun*te* us grace wher so we be
and saue us sownd fro synfull fall
thy wyll to werke to us *þi* thrall
enforme *and* teche us all *þi* plesans
in purenesse put us *þat* nevyr not fall
and groun*de* us in grace ffrom all grevau*ns*.

*Hic moyses videns rubr*um *ardente*m *admirande dic*it [1]

¶ A mercy god what menyth 3on syte
A grene busch as fyr*e* doth flame
and kepyth his colowr*e* fayr *and* bryghte
Ffresch *and* grene w*ith*-owtyn blame
It fyguryth su*m* thynge of ryght gret fame
I kan not seyn what it may be
I wyll go ner*e* in goddys name
and wysely loke þis busch to se.

Deus

¶ Moyses how Moyses
herke to me a-non þis stou*n*de.

Moyses

Fo. 31v I am her*e* lorde w*ith*-owtyn les
3owr*e* gracyous wyll to do I am bounde.

Deus

Thu take þi schon anon ful rownde
of *þi* fete *in* hast lete se
fful holy is *þat* place and grownde
þer *þou* dost stonde I sey to the.

Moyses

¶ Barfoot now I do me make
and pull of my schon fro my fete
now haue I my schon of take
what is 3o*ur* wyll lord · fayn wold I wete.

Deus

Com ner*e* moyses w*ith* me to mete
these tabell-is I take þ*e* in þ*in* honde
w*ith* my ffynger in hem is wrete
all my lawys *þou* vndyrstonde.

¶ Loke *þat* *þou* pr*e*che all abowte [2]
hoo so wyll haue frenshipp of me

[1] This is written in larger form than other stage directions.
[2] The colour of the ink changes slightly with this line.

to my lawys loke þei lowte
þat þei be kept in all degre
Go forth and preche a-non let se
loke þou not ses nyght nor day.

Moyses

3our byddyng lord all wrought xal be
3our wyll to werk I walk my way.

Custodi precepta domini dei tui · deutronomini · vj^to.

¶ The comaundement of þi lord god man loke þou kepe
where þat þou walk · wake or slepe
Euery man take good hede
and to my techynge take good intent
for god hath sent me now in dede
3ow for to enforme his comaundment
3ow to teche god hath me sent
Fo. 32 his lawys of lyff þat arn ful wyse
them to lerne be dyligent
3our soulys may þei saue at þe last Asyse.

¶ The preceptys þat taught xal be
be wretyn in þese tablys tweyn
In þe fyrst ben wretyn thre
that towch to god þis is sertеyn
In þe secund tabyl be wretyn ful pleyn
þe tother vij þat towch mankende
herk now well man what I xal seyn
and prent þise lawys well in þi mende.

1us Primum mandatum non habebis deos alienos.

¶ The fyrst comaundement of god as I 3ow say
of þe fyrst tabyl for sothe is this
þou xalt haue neythyr nyght nore day
noon other god but þe kyng of blysse
Vndyrstonde wele what menyth this
Euery man in hys degre
And sett neuyr 3our hert a-mys
Vpon þis werdlys vanyte.

¶ Ffor if *þou* sett *þi* loue so sore
Vpon ryches and werdly good
þi wurdly rycches *þou* takyst ev*er* mor*e*
evyn ffor þi god · as man owyr wood
Amend *þe* man *and* chaunge *þi* mood
lese not *þi* sowle for werdlys welth̄
Only hym loue · which̄ bodyly ffood
doth ȝeve all̄ day *and* gostly helth̄.

Fo. 32ᵛ 2. Secund*um* mandat*um* · non assumens nom*en* dei tui *in* vanum.

¶ The secund p*re*cept of *þe* fyrst tabyll̄
þe name of god take nevyr in vayne
Swere none othis be noon fals fabyll̄
þe name of god *þou* nevyr dysteyn
Be whare of othis for dowte of peyn̄
Amonges ffelacheppe whan *þou* dost sytt
A lytyl othe þis is serteyn
may dampne thy sowle to helle pytt.

¶ Man whan *þou* art sett at *þe* nale
and hast *þi* langage as plesyth *þe*
loke *þin* othis be non or smale
and ȝett alwey loke trewe thei be
But swere not oftyn by rede of me
ffor yf *þou* vse oftyn tyme to swere
it may gendyr custom̄ in the
by-ware of custom̄ ffor he wyl dere.

3. Terci*um* mandat*um* · memento vt sabbat*um* *sanc*tificet.

¶ The iij^{de} comaundment of god as I rede
doth̄ bydde the · halwe well̄ *þin* haly day
kepe *þe* well̄ ffro synfull̄ dede
and care not gretly ffor rych̄ a-ray
A ryght pore man þis is non nay
of sympyl astat in clothis rent
may-be bettyr than rych̄ *with* garment*ys* gay
Oftyn tyme doth kepe þis comaun*d*ment.

¶ Ffor rych̄ men do showe oftyn tyme pompe *and* p*ri*de
On halydays as oftyn is sene

Thyn halyday ye kepyst not clene
In gloteny to lede ye lyff
In goddys hous ze yulde be done
honour zo god. both mayden & wyff

Quartum mandatum honora patrem tuum & matrem tuam.

Of ye secunde tabyll ye fyrst comanndment
And in ye ordyr ye iiij.te I sey in fay
he byddyth ye eu mor wt hert bent
both ffadyr & modyr to wurchep alway
Thow yt ye fadyr be poor of array
& yow neu so rych of golde & good
zitt loke ye wurchep hy nyght & day
of whom ye hast both ffleschs & bloody
In yis comanndmente includyd is
thi bodyli fadyr & modyr also
In cludyd also I fynde in yis
thi gostly fadyr & modyr ye to
To ye gostly ffadyr ovyr reverens do
ye gostly modyr is holy chorch
these twein sane ye sowle fro woo
eu them to wurchep loke yt ye werch

Quintum mandatum non occides

The ffyfft comanndement byddyth all us
Scle no man. no whight yt ye kyll
undyr stonde yis precept yus
Scle no wyght wt wurd nor wyll
wykkyd worde werkyht of thy tyme grett ill
be war ye for of wykkyd langage
wyckyd spech many on doth spyll
therfor of spech both not owt rage

British Museum Cott. MS. Vespasian D. VIII, f. 33a
(Showing the Arabic form of the numerals 4 and 5: cf. *Introduction*, p. xxvii)

Whan pore men passe *and* go be-syde
At wurthy festys riche men woll̃ bene
Fo. 33 Thyn halyday *þou* kepyst not clene
In gloteny to lede *þi* lyff
In goddys hous ȝe xulde be-dene
honoure ȝo*ur* god · both̃ mayden *and* wyff.

4. Quartu*m* mandatu*m* honora pat*rem* tuu*m* et mat*rem* tuam.

¶ Off *þe* secunde tabyll̃ *þe* fyrst comaundement
And in *þe* ordyr *þe* iiij*te* I sey in fay
he byddyth *þe* eue*r* mor*e* w*ith* hert bent
both̃ ffadyr and modyr to wurchep Alway
Thow *þat* *þi* fadyr be pore · of array
and þow neue*r* so rych̃ of golde *and* good
ȝitt loke *þou* wurchep hy*m* nyght *and* day
Of whom *þou* hast both̃ fflesch̃ and blood̃.

¶ In þis comaundmente includyd is
thi bodyli fadyr *and* modyr also
Includyd also I fynde in þis
thi gostly fadyr *and* modyr *þer* to
To *þi* gostly ffadyr evyr reuerens do
þi gostly modyr is holy cherch̃
these tweyn saue *þi* sowle fro woo
eue*r* them to wurchep loke *þat* *þou* werch̃.

5. Quintum mandatum non occides.

¶ The ffyfft comaundement byddyth all̃ us
Scle no man · no whight *þat* *þou* kyll̃ [1]
Vndyr stonde þis p*re*cept þus
Scle no wyght w*ith* wurd nor wyll̃
Wykkyd worde werkyht oftyn tyme grett ill̃
be war *þer* fore of wykkyd langage
wyckyd spech̃ many on doth spyll̃
therfore of spech̃ beth̃ not owt-rage.

Fo. 33v 6. Sextu*m* mandatu*m* non makaberis.

¶ The sexte comaundement byddith every man̄
þat no wyght lede no lecherous lay

[1] A final *e* has perhaps been erased here.

fforfet neu*er* be no woman
lesse þan þ*e* lawe a-lowe þ*i* play
Trespas nevyr w*ith* wyff ne may
w*ith* wedow nor w*ith* non othyr wyght
kepe þ*e* clene as I þ*e* say
to whom þ*ou* hast þ*i* trowth plyght.

7. Septimu*m* mandatu*m* non furtum facies.

¶ Do no thefte no thynge þ*ou* stele
þe vij^te^ precept byddyth þ*e* ful sor*e*
whyll þ*ou* arte in welth and wele
euyll gett good loke þ*ou* restor*e*
Off handys *and* dede be trewe euyr mor*e*
ffor yf þ*in* handys lymyd be
þ*ou* art but shent þ*i* name is lor*e*
in ffelde *and* town *and* in all countr*e*.

8. Octauu*m* mandatu*m* · non loqueris contra proximu*m* tuu*m* falsu*m* testimoniu*m*.

¶ The viij^te^ precept þus doth þ*e* bydde
Ffals wyttnes loke non þ*ou* bere
þ*e* trowth nevyr mor*e* loke þ*at* þ*ou* hyde
w*ith* ffals wyttnes no man þ*ou* der*e*
Nowther ffor love ne dred ne fer*e*
Sey non other than trowth is
Ffals wytnes yf þ*at* þ*ou* rere
Ayens god þ*ou* dost grettly amys.

9. Nonu*m* mandatu*m* non desiderabis vxorem proximi tui et cetera.

Fo. 34 ¶ The ix^te^ precept of lawe of lyff
evyn þus doth bydde every man
desyre not þ*i* neybor*ys* wyff
þow she be fayr and whyte as swan
And þ*i* wyff brown 3itt natt for than
þ*i* neybor*ys* wyff þ*ou* nevyr rejoyse
kepe þ*e* clene as evyr þ*ou* can
to þin owyn wyff *and* þ*in* owyn choyse.

10. Decimum mandatum non concupisces domum proximi tui non seruum non ancillam̃ non bos non asinum nec omnia que illius sunt et cetera.

¶ The x^de^ comaundement of god and last is þis
thi neyborys hous desyre þou nowth
Maydon nor servaunt nor nowth of his
desyre hem nevyr in wyll̃ nor thowth
Oxe nere Asse þat he hath bought
nere no thynge þat longyht hym to
Godys lawe must nedys be wrought
desyre no thynge þin neybore ffro.

¶ The vj^te^ comaundement of lechory
doth exclude þe synfull̃ dede
but theys tweyn last most streytly
both̃ dede *and* thought þei do for-bede
In wyll̃ nere thought no lechory þou lede
þi thought *and* wyll̃ þou must refreyn̄
All̃ þi desyre as I þe rede
in clennes of lyff þi self restreyn̄.

¶ Ffrendys þese be þe lawys þat ȝe must kepe
therfore every man sett well̃ in mende
Fo. 34v Wethyr þat þou do wake or slepe
these lawys to lerne þou herke ful hynde
And godys grace xal be þi ffrende
he socowre *and* saue ȝow in welth̃ fro woo
Fare well̃ gode frendys for hens wyll̃ I wende
my tale I haue taught ȝow my wey now I goo.

Explic*it* moyses.

Remainder of Fo. 34v—6½ inches left blank (except for a scribbled *wethyr þat þou do.* in another hand).

Fo. 35 I Am þe prophete callyd Isaye Ysaias
Replett with godys grett influens
and sey pleynly be spyryte of prophecie 7
þat a clene mayde thorgh̃ meke obedyens

Shall bere a childe which xal do resystens
Ageyn foule Zabulon þe devyl of helle
mannys soule ageyn hym to defens
Opyn in þe felde þe fend he xal felle.

¶ Where fore I seye || quod virgo concipiet
et pariet filium || nomen emanuel
Oure lyf for to saue he xal suffyr deth
and bye us to his blysse · in hevyn for to dwell
Of Sacerdotale lynage þe trewth I ȝow tell
Flesch and blood to take god wyll be born
Joye to man in erth · and in hevyn Aungell
At þe chyldys byrth · joye xal make þat morn.

Radix Jesse

¶ Egredietur virga de radice jesse
Et flos de radice eius ascendet
A blyssyd braunch xal sprynge of me
That xal be swettere þan bawmys breth
Out of þat braunch in nazareth
A flowre xal blome of me jesse rote
The which by grace xal dystroye deth
and brynge mankende to blysse most sote.

Dauyd Rex

¶ I am david of jesse rote
the fresch kyng by naturall successyon
and of my blood xal[1] sprynge oure bote
As god hym self hath mad promyssyon
Fo. 35v Of Regall lyff xal come suche foyson
þat a clene mayde modyr xal be
Ageyns þe devellys fals illusyon
with regall power to make man fre.

Jeremias propheta

¶ I am þe prophete Jeremye
And fullich a-corde in all sentence
with kyng dauid *and* with ysaie
Affermynge pleynly be-forn þis Audyens
That god of his high benyvolens
of prest *and* kynge wyll take lynage
And bye us all ffrom oure offens
in hevyn to haue his herytage.

[1] *spyr* miswritten before *sprynge* and crossed through.

Salamon rex

¶ I am Salamon þe secunde kynge
And þat wurthy temple for sothe made I
which̄ þat is fygure of þat mayde ȝynge
þat xal be modyr of[1] grett messy.

Ezechieł *prop*heta

A vysiom̄ of þis fful veryly
I Ezechiel haue had also
Of a gate þat sperd was trewly
and no man but a prince myght þer-*in* go.

Roboas rex

¶ The iij^de^ kynge of þe jentyl̄[2] jesse
my name is knowe kyng Roboas
of oure kynrede ȝitt men xul se
A clene mayde trede dowm̄ foule sathanas.

Micheas *prop*heta

And I am a Prophete calde mycheas
I telle ȝow pleynly þat þus it is
Evyn lyke as Eve modyr of wo was
So xal a maydyn be modyr of blyss.

Abias Rex

Fo. 36 ¶ I that am calde kynge Abias
conferme for trewe þat ȝe han seyd
and sey also as in þis cas
þat al̄ oure myrth̄ comyth of a mayd.

Danyel *prop*heta

I prophete Danyel am wel̄ apayed
in fygure of þis I saw a tre
al̄ þe fendys of hel̄ xal̄ ben affrayd̄
whan maydenys ffrute þer on þei se.

Asa Rex

¶ I kynge Asa be-leve al̄ þis
þat god wyl̄ of a maydyn be borm̄
And vs to bryngyn to endles blys
Ruly on rode be rent *and* torm̄.

Jonas *prop*heta

I jonas sey þat on þe iij^de^ dayes morm̄
ffro deth̄ he xal ryse þis is a trew[3] tal̄[4]

[1] *of* omitted and written above the line in darker ink.
[2] *jeng* first written and crossed through.
[3] Or *trow*—the vowel is blotted.
[4] There has been some subsequent attempt to correct *tal̄* and *qwal̄* to *tale*

fyguryd in me þe whicħ longe beforn
lay iij days beryed w*ith* in þe qwaħt.[1]

Josophat rex

¶ And I josophat þe vjte kynge serteyn
of jesse rote in þe lenyaħt successyon
Aħt þat my progenitouris hath be-for me seyn
Ffeythfully be-leve w*ith*-owtyn aħt dubytac*i*on.

Abdias propheta

I abdias prophete make þis protestac*i*on
þat aftyr he is resyn to lyve onys a-ʒen
deth xal be drevyn to endles dampnac*i*on
And lyff xal be grawntyd of paradys ful pleyn.

Joras Rex

¶ And I Joras also in þe numbre of sefne
of jesse rote kynge · knowlyċħ þat he
aftyr his resurrecc*i*on returne xal to hefne
both god *and* verry man ther endles to be.

Abacuċħ propheta

I Abacuċħ prophete holde wele w*ith* the
whan he is resyn he xal up stye
in hevyn as juge sitt *in* his se
Vs for to deme whan we xal dye.

Ozias Rex

Fo. 36v ¶ And I Ozyas Kynge of hygh degre
Spronge of jesse rote dar[2] weħt sey this
whan he is gon to his dygnyte
he xal send þe sprytt to his discyplis.

Joeħt propheta

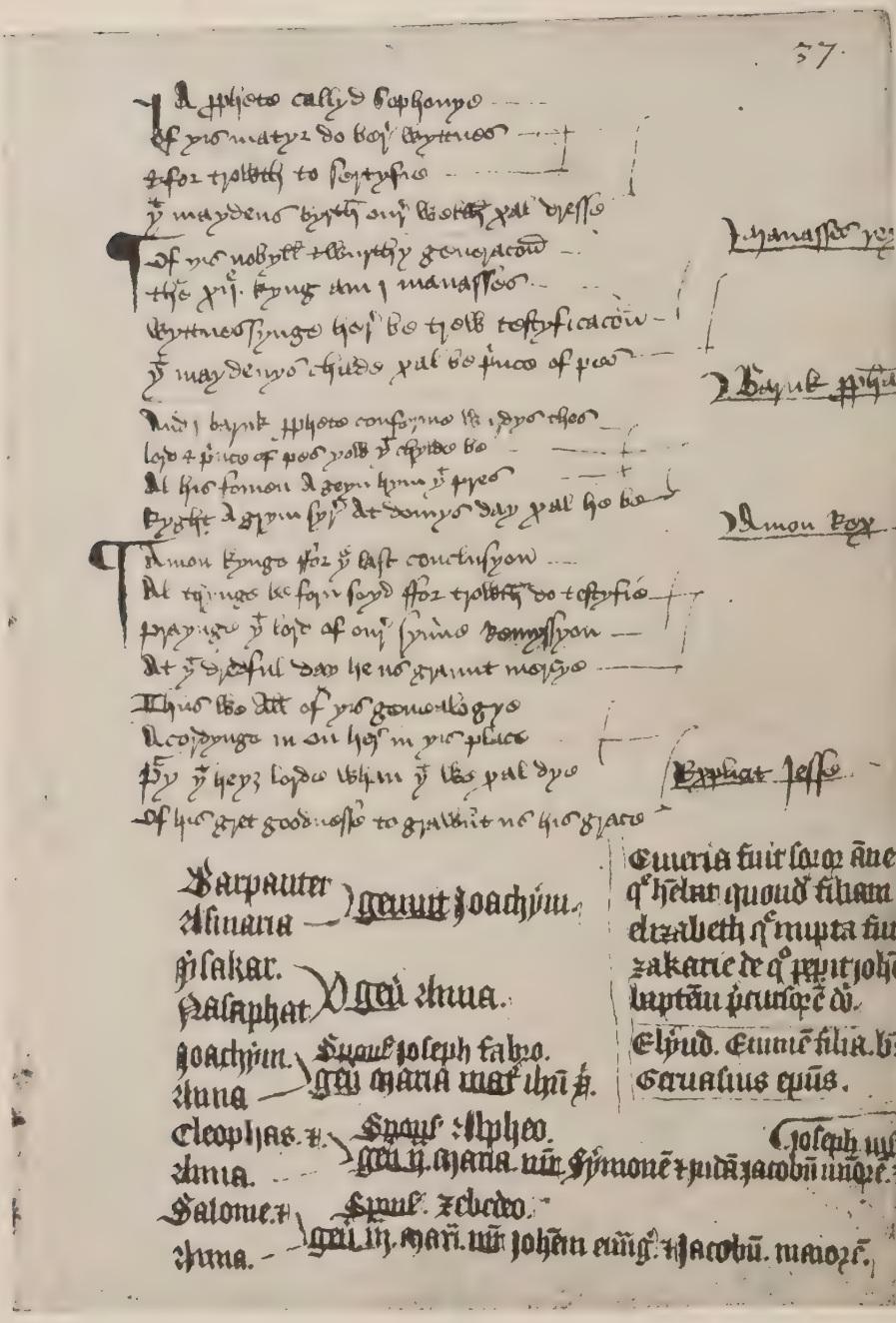
And I Joel knowe fuħt trewe þat is
god bad me wryte in prophesye
he wolde sende down his sprytt i-wys
On ʒonge *and* olde ful sekyrlye.

Joathas rex

¶ My name is knowe kyng Joathan
the ixe kynge spronge of jesse
Of my kynrede god[3] wol be man
mankend to saue and þat joyth me.

and *qwale*. There are faint traces of an *e* in darker ink over the second *l* in each case.

[1] See note 4 on p. 59. [2] Or *dare*. [3] *gold* first written.



British Museum Cott. MS. Vespasian D. VIII, f. 37a
(Showing one of the marginal genealogies: cf. *Introduction*, p. xxxvii)

Aggeus *propheta*

With ȝow I do holde þat am prophete Aggee
Com of þe same hygh *and* holy stok
god of oure kynrede in dede born wyl be
From þe wulf to saue al shepe of his flok.

Achas rex

¶ Off jesse kyng Achas is my name
þat falsly wurchepyd ydolatrye
tyl Ysaie putt me in blame
And seyd a mayd xulde bere messye.

Ozyas *propheta*

Off þat byrthe wyttnes bere I
A prophete Osyas men me calle
And aftyr þat tale of Isaye
þat mayd xal bere Emanuelle.

Ezechias rex

¶ My name is knowyn kyng Ezechyas
þe xj^te^ kyng of þis geneologye
And say ffor sothe as in þis cas
A mayde be mekenes xal brynge mercye.

Sophosas *propheta*

Fo. 37 I A prophete callyd Sophonye
of þis matyr do bere wyttnes
and for trowth to sertyfie
þat maydens byrth oure welth xal dresse.

Manasses rex

¶ Of þis nobylt *and* wurthy generacion
the xij^e^ kyng am I manasses
wyttnessynge here be trew testyficacion
þat maydenys childe xal be prince of pes.

Baruk *propheta*

And I baruk prophete conferme wurdys thes
lord and prince of pes þow *þat* chylde be
Al his fomen ageyn hym *þat* pres
Ryght a grym syre at domys day xal he be.

Amon Rex

¶ Amon kynge ffor þe last conclusyon̄
Al thynge be-forn seyd ffor trowth do testyfie
Praynge þat lord of oure synne Remyssyon
At þat dredful day he us graunt mercye

Thus we all of þis genealogye
Acordynge in on here in þis place
Pray þat heyȝ lorde whan þat we xal dye
Of his gret goodnesse to grawnt us his grace.

The remainder of Fo. 37 is filled with the following genealogical table and note written like those on Ff. 16, 17 and 21, 22:

Explicit Jesse.

Barpanter
Asmaria } genuit Joachym

Ysakar
Nassphat } gen. Anna

Joachym
Anna } gen. sponsa Joseph fabro
Maria mater ihesu Christi

Cleophas *et*
Anna } gen. ij[a] sponsa Alpheo
Maria mater Symonem et Judam Jacobum minorem et
Joseph just[um

Salome *et*
Anna } gen. iij[a] sponsa Zebedeo.
Maria mater Johannem euangelistam et Jacobum
majorem.

Emeria fuit soror Anne que habebat quondam filiam Elizabeth que nupta fui[t Zakarie de quo peperit Johanne[m baptistem precursorem domini Elyud. Eminẽ filia. beatus Geruasius episcopus

Fo. 37[v] Contemplacio

¶ Cryst conserve þis congregacion
fro perellys past · present *and* future
and þe personys here pleand · þat þe pronunciacion
of here sentens to be seyd · mote be sad *and* sure
And þat non oblocucyoñ · make þis matere obscure
but it may profite *and* plese eche persone present
ffrom þe gynnynge to þe endynge so to endure
þat cryst *and* every creature · with þe conceyte be content. 8

¶ This matere here mad · is of þe modyr of mercy
how be joachym And Anne · was here concepcion
Sythe offred into þe temple · compiled breffly
than maryed to joseph · and so folwyng þe salutacion
Metyng with Elyzabeth · *and* þer with a conclusyoñ
in fewe wordys talkyd þat it xulde nat be tedyous
to lernyd nyn to lewd · nyn to no man of reson
þis is þe processe[1] · Now preserve ȝow jhesus.

[1] *of our* first written after *processe*, and crossed through.

¶ þerfore of pes I ȝow pray alł þat ben here present
and tak hed to oure talkyn · what we xal say
I be-teche ȝow þat lorde þat is evyr omnypotent
to governe ȝow in goodnes as he best may
In hevyn we may hym se
Now god þat is hevyn kynge
sende us alł hese dere blyssynge
and to his towre he mote vs brynge
Amen ffor Charyte.

The bottom of Fo. 37ᵛ is filled with the following two genealogical notes :

Quinque sunt Anne { mater Samue, Vxor Rague } lis ; Vxor Tob, Mater beate Mar } ie ; Anna[1] prophetissa

Est Ysakar Anne pater : Melophat sic quoque mater vel Nasaphat[2]

Fo. 38

¶ Ysakar[3]

THe prestys of god offre sote Ensens
Vn-to here god *and* þer fore they be holy
we þat mynistere here in goddys presens
in vs xuld be fownd no maner of foly
Ysakar prynce of prestys am I
þat þis holyest day here haue mynystracion
Certyfyenge alł tribus in my cure specyaly
þat þis is þe hyest fest of oure solemnyzacion.

¶ This we clepe festum Encenniorum
þe newe ffest · of which iij · in þe ȝere we exercyse
now alł þe kynredys to jerusalem must cum
In to þe temple of god · here to do sacryfyse
Tho þat be cursyd my dygnyte is to dysspyse
and þo þat be blyssyd here holy sacrefyse to take
We be regal sacerdocium · it perteyneth vs to be wysse
be fastyng · be prayng · be almes · *and* at du tyme to wake.
Joachym

¶ Now alł þis countre of Galyle

[1] This name appears to have been added, though possibly by the MS. scribe. It is not in more ornate book-hand like the others.

[2] This note is in red ink and in large liturgical script. The bottom half of the letters of the words *vel Nasaphat* has been cut away with the margin.

[3] A small reference sign in ink of the same colour as the text stands to the right of this name.

with þis cetye of Nazareth specyal
þis ffest to jerusalem must go we
to make sacrefyce to god eternal
My name is joachym a man in godys substancyall
Joachym is to say he þat to god is redy
so haue I be *and* evyr more xal
Ffor þe dredful domys of god sore dred I.

¶ I am clepyd Ryghtful why wole ȝe se
Ffor my godys in to thre partys I devyde
On to þe temple · *and* to hem þat þer servyng be
A nodyr to þe pylg*ri*mys *and* pore men · þe iij^de[1] ffor he*m* *with* me abyde
Fo. 38v So xulde euery curat in þis werde wyde
ȝeve a part to his chauncel i-wys
A part to his parochoner*ys* þat to povert slyde
the thryd part to kepe for hym *and* his.

¶ But blyssyd wyff anne sore I drede
In þe temple þis tyme to make sacryfice
be-cawse þat no frute of vs doth *pro*cede
I fere me grettly þe prest wole me dysspice
Than grett slawndyr in þe tribus of vs xulde aryse
but þis I Avow to god *with* all þe mekenes I can
ȝyff of his mercy he wole a childe us devyse
we xal offre it up *in* to þe temple to be goddys man.

Anna

ȝo*ur* swemful wurdys make terys trekyl dowñ be my face
i-wys swete husbond þe fawte is in me
my náme is Anne þat is to sey grace
we wete not how gracyous god wyl to us be
A woman xulde bere cryst þese *pro*fecyes haue we
if[2] god send frute · *and* it be a mayd childe
with all reuerens I vow to his mageste
sche xal be here foot mayd to mynyster here most mylde.

Joachym

¶ Now lete be it as god wole þer is no more
tweyn turtelys ffor my sacryfice *with* me I take

[1] This ^de is written in red ink.

[2] This is written in the margin, some miswritten letters standing at the beginning of the line.

and I be-seche wyff *and* evyr we mete more
þat hese grett mercy · vs meryer mut make.

Anna

For dred and ffor swem of ȝour wourdys I qwake
thryes I kysse ȝow with syghys ful sad
and to þe mercy of god · mekely [1] I ȝow be-take
and þo þat departe in sorwe god make þer metyng glad.

Senior tribus

¶ Worchepful sere joachym be ȝe redy now
aſſ ȝour kynrede is come ȝow to exorte
Fo. 39 þat þei may [2] do sacrifice at þe temple with ȝow
Ffor ȝow be of grett wurchep as men ȝow report.

Joachym

Aſſ synfuſſ seke and sory · god mote comforte
I wolde I were as men me name
Thedyr in goddys name · now late us aſſ resorte
A Anne · Anne · Anne · god scheeld us fro shame.

Anne

¶ Now am I left alone · sore may I wepe
A husbond a-geyn god wel mote ȝow brynge
And fro shame *and* sorwe he mote ȝow kepe
tyl I se ȝow a-geyn · I kan not sees of wepynge.

Senior

Prynce of oure prestys · if it be ȝour plesynge
we be com mekely to make our sacrefice.

Ysakar

God do ȝow mede bothe elde *and* ȝynge
than devowtly we wyl begynne servyse.

℔ *There they xal synge þis sequens* · Benedicta sit beata trinitas
And in þat tyme Ysakar with his ministerys ensensyth þe Autere
and *þan þei make her offryng* and *Isaker seyth*

¶ Comyth up serys and offeryth aſſ now
ȝe þat to do sacryfice worthy are
A-byde a qwyle sere · Whedyr wytte [3] þou
þou *and* þi Wyff arn barrany *and* bare
neyther of ȝow · ffruteful nevyr ȝett ware
Whow durste þou a-monge fruteful presume *and* Abuse

[1] Some letter (? I) erased before *mekely*.
[2] *may* omitted and written above the line.
[3] So in MS.

It is a tokyn þ*ou* art cursyd þar*e*
Where*ffore* w*ith* grett indygnac*i*on · þ*in* offeryng I refuse.
et *refudit sacrificium Joachim.*

¶ amonge all þis pepyl barreyn be no mo
there*fore* comyth up and offeryth her*e* alle
þ*ou* joachym I charge þ*e* · fast out þ*e* temple þ*ou* go
et redit flendo.
than w*ith* goddys holy[1] wourde blysse ȝow I shalle
ministra[2] *cantando*

Fo. 39v (marked 40) Adiutoriu*m* n*ostrum* in no*mine* d*omini*
Qui fecit celum et terram — Ch*or*us
Sit nomen d*omi*ni benedictum — m*inister*
Ex hoc nunc *et* usq*ue* in seculum — ch*or*us
Ep*iscop*us
Benedicat vos diuina[3] maiestas et vna deitas
✠Pater✠et filius✠et sp*iri*tus s*anct*us — chor*us* · Amen.

Signando manu cum cruce solenniter[4] et *recedant tribus extra templum.*

Now of god *and* man blyssyd be ȝe alle
homward a-ȝen now returne ȝe
And in þis temple A-byde we xalle
to servyn god in trinyte.
Joachym

¶ A mercyfful lord what is this lyff
What haue I do lorde to haue þis blame
Ffor hevynes[5] I dar*e* not go hom to my wyff
And amonge my neybor*ys* · I dar*e* not abyde ffor shame
A Anne · Anne · Anne · Al o*ur* joye is turnyd to grame
Ffrom ȝ*our* blyssyd ffelacheppe I am now exilyd
and ȝe her*e* onys of þis ffowle fame
sorwe wyl sle ȝow · to se me thus revylyd.

¶ but son[6] god soferyth thys · vs must sofron[7] nede
now wyl I go to my sherherdys[8] · *and* w*ith* hem abyde

[1] *holy* omitted and written above the line.
[2] This word is rubbed—the end letters barely visible.
[3] Some word or words (? *et* vna) after *diuina* obliterated.
[4] So in MS.
[5] *dare* written before *hevynes* and crossed through.
[6] So in MS. for Sen?
[7] The *r* in *sofron* seems to be the correction of some other letter.
[8] So in MS.

and þer evyr more levyn in sorwe and in drede
shame makyth many man his hed for to hyde
ha how do ȝe felas in ȝow is lytel pryde [1]
how fare ȝe *and* my bestys þis wete wolde I veryly.

Primus pastor (a) [2]

A welcom̄ hedyr blyssyd mayster · we pastur*e* he*m* ful wyde
they be lusty *and* fayr · *and* grettly multyply
how de ȝe mayster ȝe loke al hevyly
how doth̄ our*e* dame at hom sytt she *and* sowyht.

Joachym [3] (b)

to here þe speke of here it sleyth my*n* hert veryly
how I *and* sche doth god hym self knowyth̄ [4]
The meke god lyftyth up þe proude over throwyht (b)
Fo. 40 Go do what ȝe lyst se [5] ȝo*ur* bestys not stray.

ii[us] pastor (a)

After*e* grett sorwe mayster · evyr gret grace growyht
Sympyl as we kan · we xal for ȝow pray.

iii[us] pastor (d)

¶ ȝa to pray ffor careful · it is grett nede
we all̄ wul prey ffor ȝow knelende
god of his goodnes send ȝow good spede
and of ȝo*ur* sorwe ȝow sone amende.

Joachym [6]

¶ I am nott wurthy lord · to loke up to hefne
my synful steppys Anvemynyd þe grounde
I loth-folest [7] þ*at* levyth · þ*ou* lord hyest in þ*i* setys sefne
What art þ*ou* lord · What am I wrecche · werse þan an hownde
þ*ou* hast sent me shame · which̄ my*n* hert doth wounde
I thank þe more here fore · þan for all̄ my prosperite
þis is a tokyn þ*ou* lovyst me · now to the I am bounde
þ*ou* seyst þ*ou* art w*ith* hem · þ*at* in tribulacion be.

[1] *Pastores* is scribbled underneath the words *for to hyde* and a rough line extending into the margin is drawn under this line on the other side.

[2] These letters seem to indicate some rearrangement, possibly to reduce the shepherds' parts to two.

[3] *ii[us] pastor* first written and crossed through by the red loop of name of speaker; *Joachym* carelessly written, but probably by scribe of MS.

[4] The *y* seems to be written over an *h*. [5] Or *so*.

[6] Some indistinct marginal sign opposite Joachym's speech (? nota).

[7] MS. fo lest; cf. hy est in same line.

¶ And ho so haue þe · he nedyth not care thanne
my sorwe is feryng[1] I haue do sum offens
punchyth me lorde · *and* spare my blyssyd wyff anne
þat syttyth *and* sorwyth ful sore of myn Absens
Ther is not may profyte but prayour to ȝour presens
With prayorys prostrat · by-fore þi person I wepe
haue mende on oure a-vow · for ȝour mecħ magnyficens
and my lovyngest wyff Anne · lord for þi mercy kepe.

Anna

¶ A mercy lord mercy mercy mercy
we are synfolest it shewyth þat ȝe send us alł þis sorwe
Why do ȝe thus to myn husbond lord why · why · why ·
for my barynes · he may amend þis · þi self *and* þou lyst to morwe
And it plese so þi mercy · þe my lord · I take to borwe
I xal kepe myn a-vow · qwhyl I leve and leste
I fere me · I haue offendyd þe · myn hert is ful of sorwe
Fo. 40v most mekely I pray þi pety · þat þis bale þou wyl breste.

Joachym

here þe Aungel descendith · þe hefne syngyng Exultet celum laudibus · resultet terra gaudijs Archangelorum gloria sacra canunt solemnia.

¶ Qwhat art þou in goddys name · þat makyst me a-drad
It is as lyth a-bowt me as al þe werd were fere.

Angelus

I am an Aungel of god · com̄ to make þe glad
God is plesyd with þin helmes · *and* hath herd þi prayere
He seyth þi shame · þi repreff · *and* þi terys cler
God is a vengere of synne · *and* not nature doth lothe
Whos wombe þat he sparyth · *and* maketh barreyn her
he doth to shewe his myth · *and* his mercy bothe.

¶ Thu seest þat Sara was nynty ȝere bareyn
sche had a son Ysaac · to whom god ȝaff his blyssynge
Rachel also had þe same peyn
She had a son joseph · þat of Egypt was kynge
A strongere þan sampson · nevyr was be wrytynge
nor an holyere þan samuel it is seyd thus
ȝett here moderys were bareyn bothe in þe gynnynge
þe concepcion of alł swycħ · it is ful mervelyous.

[1] The *r* seems to have been inserted—perhaps over another letter.

¶ And in þe lyke wyse · Anne þi blyssyd wyff
sche xal bere a childe · xal hygtħ mary
whicħ xal be blyssyd · in here body · *and* haue joys ffyff
and ful of þe holy goost · inspyred syngulyrly
Sche xal be offryd in to þe temple · solemply
þat of here[1] non evyl ffame · xuld sprynge thus
And as sche xal be bore · of a barrany body
So of here xal be bore · with-out nature Jhesus.
þat xal be *savyour*[2]

Fo. 41 (C quire) ¶ That xal be savyo*ur* · vnto al man-kende
In tokyn whan þo*u* come · to jherusalem to þe gyldyn gate
þou xalt mete anne þi wyff · haue þis in þi mende
I xal sey here þe same here sorwys to rebate.
Joachym
Of þis imcom*par*abyl com*fort* · I xal nevyr for-gete þe date
my sorwe was nevyr so grett · but now my joy is more
I xal hom in hast be it nevyr so late
A Anne blyssyd be þat body · of þe xal be bore.

¶ Now fare wel myn shepherdys · governe 3ow now wysly.
1us pastor
Haue 3e good tydyng*ys* mayst*er* · þan be we glad.
Joachym
Prayse god for me · for I am not wourthy.
ij^{us} pastor
In feyth sere so we xal · with aĦ oure sowlys sad.
iij^{us} pastor
I holde it helpfful þat on of vs · with 3ow · be had.
Joachym̃
Nay abyde with 3our best*ys* sone · in goddys blyssynge.
1us pastor
we xal make us so mery · now[3] þis is be-stad
þat a myle on 3our wey · 3e xal here us synge.[4]
Anne

¶ Alas ffor myn husbond · me is ful wo
I xal go seke hym · what so evyr be falle

[1] *of here* omitted and written above the line.

[2] This is given as the catchword at the bottom of the folio. There is some trace of other rubbed words—which may, however, be scribblings.

[3] *is* written before *þis* and crossed through.

[4] A rough line is drawn from *synge* to the edge of the page—? marking off the shepherds' part.

I wote not in erth which wey is he go
ffadyr of hefne ffor mercy · to ȝ*our* ffete I falle.

Angelus

Anne þ*in* husbond ryght now I was w*ith*all
þ*e* aungel of god · þ*at* bar hym good tydynge
and as I seyd to hym so to þ*e* sey I xal
god hath herd þ*i* preyo*ur* · *and* þ*i* wepynge

¶ At þ*e* goldyn gate þ*ou* xalte mete hym ful mylde
and in grett gladnes returne to ȝ*our* hous
So be proces þ*ou* xalt conseyve *and* bere A childe
Fo. 41ᵛ Whiche xal hyght mary · *and* mary xal bere jhesus
Which xal be savyo*ur* of all þ*e* werd *and* us
Aftere grett sorwe · evyr grett gladnes is had
now myn inbassett I haue seyd to ȝow thus
gooth in oure lordys name *and* in god beth glad.

Anne

¶ Now blyssyd be oure lorde *and* all his werkys ay
All heffne *and* erthe mut blyssè ȝow for this ·
I am so joyful I not what I may say
þer can no tounge telle what joye in me is
I to bere a childe · þ*at* xal bere all mannys blys
and haue myn hosbonde a-geyn · ho myth haue joys more
no creature in erth · is grauntyd more mercy i-wys
I xal hyȝe me to þ*e* ȝate · to be þ*er* before.

here goth þe Aungel A-ȝen to hefne.

¶ A blyssyd be *our* lord · myn husbond I se
I xalle on myn knes · *and* to hym-ward crepe.

Joachym

A gracyous wyff Anne now fruteful xal ȝe be
Ffor joy of þis metyng[1] · in my sowle I wepe
Haue þis kusse · of clennesse · *and* w*ith* ȝow it kepe
in goddys name now go we wyff · hom to *our* hous.

Anne

þer was nevyr[2] joy sank in me so depe
now may we sey husbond · god is to us gracyous ¶ veryly[3].

[1] *wepy* first written and crossed through.

[2] *neryr* omitted and written above the line in slightly darker ink, but probably by scribe of MS.

[3] The paragraph mark before *veryly* has been made over some black sign.

Joachym

3a *and* if we haue levyd wel here be-fore
I pray þe lord þin ore
so mote we levyn evyr more
And be þi grace more holyly.

Anne

Fo. 43 Now hom-Ward husbond I rede we gon
Ryth hom al to *our* place
to thank god þ*at* sytt in tron̄
þ*at* þus hath sent us his grace.

Contemplacio

¶ Sovereynes 3e han sen shewyd 3ow be-fore **9**
Of Joachym *and* Anne · here bother*ys* holy metynge
How *our* lady was conseyvid · *and* how she was bore
We passe ovyr þ*at* · breffnes of tyme consyderynge
And how *our* lady in here tendyr age *and* 3yng
In to þe temple was offryd *and* so forth̄ proced
þis sentens sayd xal be hir*e* be-gynnyng
now þe modyr of mercy · in þis be *our* sped.

¶ And as a childe of iij 3er*e* age · here she xal appere
to alle pepyl þ*at* ben here pr*es*ent
and of here grett grace now xal 3e here[1]
how she levyd evyr to godd*ys* entent
with grace
That holy matere we wole declar*e*
tyl ffortene 3er*e* · how sche dyd fare
Now of 3o*ur* speche I pray 3ow spare
all̄ þ*at* ben in þis place.

here joachym and Anne with oure lady betwen hem beyng al in whyte as a childe of iij 3ere age presente here in to þe temple thus seying joachym.*

[1] *here she xal* first written instead of *now xal 3e here* and crossed through.

* *here jo hym and Anne with*—scribbled underneath this.

Fo. 42v ¶ Joachim

BLyssyd be oure lord ffayr ffrute haue we now
Anne wyff remembyr wole ȝe
þat we made to god an holy a-vow
þat oure fyrst childe · þe servaunt of god xulde be
The Age of mary oure dowtere is ȝerys thre
þer fore to thre personys *and* on god · lete us here present
þe ȝonger she be drawyn þe bettyr semyth me
and for teryeng of *our* a-vow · of god we myth be shent.

Anne

¶ it is as ȝe sey · husbond in dede
late us take mary *our* dowtere us be-twen
and to þe temple *with* here procede
Dowtere þe Aungel tolde us ȝe xulde be a qwen
Wole ȝe go se þat lord ȝ*our* husbond xal ben
and lerne for to love hym · *and* lede *with* hym ȝ*our* lyff
telle ȝ*our* ffadyr *and* me her · ȝ*our* answere let sen
Wole ȝe be pure maydyn · *and* also goddys wyff.

Maria

¶ Ffadyr *and* modyr if it plesyng to ȝow be
ȝe han mad ȝ*our* a-vow · so sothly wole I
to be goddys chast seruaunt · whil lyff is in me
but to be goddys wyff · I was nevyr wurthy
I am þe sympelest þat evyr was born of body
I haue herd ȝow seyd · God xulde haue a modyr swete
þat I may leve · to se hire · god graunt me for his[1] mercy
and Abyl me to ley my handys · vndyr hire fayr fete.

Et genuflectet Ad deum.

Joachym

¶ I-Wys dowtere · it is wel seyd
ȝe answere · *and* ȝe were twenty ȝere olde.

Anne

Fo. 43 whith ȝ*our* speche mary I am wel payd
can ȝe gon a-lone · lett se beth bolde.

Maria

To go to goddys hous · wole ȝe now be-holde
I am joyful thedyrward · as I may be.

[1] ȝ*our* first written, crossed out, and *his* written above the line in fainter ink and possibly by a later corrector. The crossing out by two crossed strokes is not the manner of the MS. scribe, and the *s* of *his* is slightly different.

Joachym

Wyff I ryght joyful oure dowtere to be-holde.

Anne

So am I wys husbond · now in goddys name go we.

Joachym

¶ Sere prince of prestes *and* it plese 3ow
we þat were barreyn · god hath sent a childe
to offre here to goddys service we mad oure avow
here is þe same mayde · mary most mylde.

Isakar

Joachym I haue good mende · how I 3ow revyled
I am ryght joyful þat god hath 3ove 3ow þis grace
to be amonge fruteful · now be 3e reconsylid
Com̃ swete mary com̃ · 3e haue a gracyous face.

Joachym flectendo Ad deum sic dicens

Joachym

¶ Now Ffadyr *and* sone *and* holy gost
on god *and* personys thre
we offre to þe lorde of myght*ys* most
Oure dowtere þi servaunt · evyr more to be.

Anna

Ther to most bounde evyr more be we
Mary in þis holy place leve 3ow we xaⁿ
In goddys name · now up go 3e
oure fadyr · oure prest · lo doth 3ow caⁿ.

Maria

¶ Modyr *and* it plese 3ow · fyrst wole I take my leve
of my fadyr · *and* 3ow my modyr i-wys
I haue a fadyr in hefne · þis I be-leve
now good ffadyr · *with* þat fadyr 3e me blysse.

Joachym

Fo. 43v[1] In nomine patris et filii et spiritus sancti.

Maria

Amen · Now 3e good modyr.

Anne

In nomine patris *et* filij *et* spiritus sancti || Maria · Amen.

Maria

¶ Now oure lord thank 3ow for this
here is my fadyr *and* my modyr bothe
most mekely I beseche I may 3ow kys

[1] The writing on this folio is rather careless.

now for-ȝeve me yf evyr I made ȝow wrothe.
Et explexendo osculabit patrem et matrem.

Joachym

¶ Nay dowtere ȝe offendyd nevyr god nor man
lovyd be þat lord · ȝow so doth kepe.

Anne

Swete dowtyr thynk on ȝour modyr An
ȝour swemynge smytyht to myn hert depe.

[Maria][1]

Ffadyr *and* modyr I xal pray for ȝow *and* wepe
To god with al myn hert specyaly
blysse me day *and* nyght evyr her ȝe slepe
good ffadyr *and* modyr · and beth[2] mery.

Joachym

¶ A ho had evyr suche a chylde
nevyr creature ȝit þat evyr was bore
Sche is so gracyous she is so mylde
so xulde childyr to fadyr *and* modyr evyr more.

Anne

Than xulde thei be blyssyd · *and* plese god sore[3]
husbond *and* it plese ȝow not hens go we xal
tyl mary be in þe temple above thore[3]
I wold not for al erthe se here fal.

Epiſcopus

¶ Come gode mary · come babe I þe call[4]
þi pas pratyly to þis plas pretende
þou xalt be þe dowtere · of god Eternall
Fo. 44 If þe fyftene grees · þou may Ascende
It is meracle if þou do · now god þe dyffende
Ffrom babylony to hevynly jherusalem þis is þe way
Every man þat thynk[5] his lyff to Amende
þe fiftene psalmys · in memorye of þis mayde say.

Maria

Maria · et sic deinceps usque ad fine[6] *xv*^{cim} *psalmorum.*
The fyrst degre gostly applyed

[1] This name was omitted and is written in different ink and in another hand.
[2] The *th* of *beth* has been crossed through in different ink and with perpendicular strokes, not in the manner of the scribe.
[3] Or *sere, there*; the vowels are not clear.
[4] The writing of the first three lines of this stanza (bottom of folio) is smaller.
[5] Some other word has been altered to *thynk*. [6] So in MS.

It is holy desyre *with* god to be
In trobyl to god I haue cryed
And in sped · þat lord hath herde me.

Ad dominum cu*m* tribularer clamaui : et exaudiuit me.

The secunde is stody · w*ith* meke inquysissyon veryly
How I xal haue knowynge of godys wylle
To þe mownteynes of hefne I haue lyfte myn ey
Ffrom qwens xal comyn helpe me tylle.

Leuaui oculos meos in montes : vnde ueniat auxilium mihi.

The thrydde is gladnes in mende in hope to be
that we xall be savyd all thus
I am glad of these tydyngys ben seyd to me
now xal we go · in to goddys hous.

Letatus sum in hijs que dicta sunt mihi: in domum domini ibimus.

The fourte is meke obedyence as is dette
to hym þat is a-bove þe planetys sefne
to þe I haue myn eyn sette
þat dwellys above þe skyes in hefne.

Ad te leuaui oculos meos : qui habitas in celis.

The ffyfte is propyr confessyon
þat we be nought with-owth god thus
but god in vs haue habytacion
Per aventure oure enemyes shulde swelle vs.

Fo. 44v Nisi quia dominus erat in nobis dicat nunc israel : nisi quia dominus erat in nobis.

The sexte is confidens in goddys strenght A-lon
Ffor of all grace from hym comyth þe strem
they þat trust in god as þe mownt syon
he xal not be steryd · endles þat dwellyth in jherusalem.

Qui confidunt in domino sicut mons Syon: non commouebitur in eternum qui habitat in hierusalem.

The sefte is vndowteful hope of immortalyte
In oure lorde is as gracy *and* mercy
Whan oure lord conuertyth oure captiuite
Than Are we mad as joyful[1] mery.

In conuertendo dominus captiuitatem syon : facti sumus sicut consolati.

[1] A letter has been erased between *joyful* and *mery*.

The eyted is contempt of veynglory in vs
Ffor hym þat Al mankende hath multyplyed
But yf oure lord make here oure hous
they An laboryd in veyn þat it han Edyfied.

Nisi dominus edificauerit domum: in uanum laborauerunt qui edificant eam.

The nynte is a childely fer in dede
With A longyng love in oure lord þat ay is
blyssyd Arn Alł they þat god drede
Whiche þat gon in his holy weys.

Beati omnes qui timent dominum: qui ambulant in vijs eius.

The tende is myghty soferauns of carnal temptacion
ffor þe fleschly syghtys ben fers and fel
ofte ȝough is ffowth with · with suech vexacion
þou[1] seynge god say so · clepyd israel.

Sepe expugnauerunt me a iuuentute mea: dicat nunc israel.

The Elefnte is accusatyff confessyon of iniquite
Of which ful noyous is þe noyis
Fro depnes lord I haue cryed to the
Lord here in sped my sympyl voys.

Fo. 45[2] De profundis clamaui ad te domine: domine exaudi uocem meam.

The twelfte is mekenes þat is fayre *and* softe
In mannys sowle with-inne *and* with-owte
Lord myn herte is not heyued on lofte
nyn myn eyn be not lokynge a-bowte.

Domine non est exaltatum cor meum: neque elati sunt oculi mei.

The Threttene is ffeyth þer with
with holy dedys don expresse

[1] Halliwell reads *þan*, but the MS. contraction *þ*ᵘ is that always used for *þou*, the contraction for *þan*, when it occurs, being *þ*ᵃn. The letter *u*(n) is ambiguous, and a difficulty on Fo. 97 ᵛ would be lessened by expanding *þ*ᵘ as *þan*.

[2] The writing on this folio is noticeably small.

haue mende lorde of davyth
And of All his swettnes.

Memento d*omi*ne d*auid*: et o*mn*is mansuetudinis eius.

The ffourtene is brothyrly concorde i-wys
þ*at* norchyth love of creatur*ys* echon
Se how good *and* how glad it is
bretheryn ffor to dwelle in on.

Ecce q*ua*m bonu*m* et q*ua*m jocundu*m*: h*ab*itare f*rat*res i*n* vnu*m*.

The ffyftene is gracyous · w*ith* on Acorde
whiche is syne of godly love semyth me
se now blysse our*e* lord
All þ*at* our*e* lordys servaunt*ys* be.

Ecce nunc b*en*edicite d*omin*um: o*mn*es serui dominj.

Ep*iscop*us

A gracyous lord þis is A mervelyous thynge
þ*at* we se her*e* all in syght
A babe of thre ȝer age so ȝynge
to come vp þese grecys[1] · so vp-ryght
It is An hey meracle *and* by goddys myght
no dowth of she xal be gracyous.

Maria

Holy ffadyr I be-seche ȝow forth ryght
Sey how I xal be rewlyd · in goddys hous.

Ep*iscop*us

Fo. 45v ¶ Dowter*e* god hath ȝovyn vs comaundement*ys* ten
Which shortely to say be comp*re*hendyd in tweyn
and þo must be kept of all crysten men
or ellys her*e* jugement is p*er*petual peyn
ȝe muste love god severeynly[2] · *and* ȝ*our* evyn crystyn pleyn
god fyrst ffor his hyȝ *and* sovereyn dygnyte
he lovyd ȝow fyrst · love hym a-geyn
ffor of love · to his owyn lyknes · he made the.

¶ Love ffadyr sone *and* holy gost
Love god þ*e* fadyr · ffor he gevyth myght
Love god þ*e* sone · ffor he gevyth wysd*am* þ*ou* wost
Love god þe holy gost ffor he gevyth love *and* lyght

[1] So in MS. Halliwell gives *greeys*.

[2] So in MS.

thre *per*sonys *and* on god · þus love of ryght
with aⁿ þin hert · *with* aⁿ þi sowle · *with* aⁿ þi mende[1]
and with aⁿ þe strenghthis in þe be-dyght
þan love þin evyn crystyn as þi self *with*-owtyn ende.

¶ Thu xalt hate no thynge but þe devyl *and* synne
god byddyth the lovyn þi bodyly enmy
And as for 3o*ur* self here · þus xal 3e be-gynne
3e must serve · *and* wurchep god here dayly
Ffor *with* pray3er · *with* grace *and* mercy
Se the[2] haue · A resonable tyme to fede
thanne to haue a labo*ur* bodyly
þat þer in be gostly *and* bodely mede.

¶ 3o*ur* A-bydynge · xal be *with* 3our maydenys ffyve
Swyche tyme as 3e wole haue consolac*ion*.

Maria

This lyff me lyketh as my lyve
of here namys I be-seche 3ow tò haue informac*ion*.

Epi*scop*us

Fo. 46 There is þe fyrst meditac*ion*
Contryssyon · compassyon · And clennes
And þat holy mayde fruyssyon
With these blyssyd maydenes xal be 3o*ur* besynes.

Maria

¶ Here is an holy ffelacheppe I fele
I am not wurthy Amonge he*m* to be
Swete syster*ys* to 3ow aⁿ I knele
To receyve me I be-seche[3] 3o*ur* charyte.

Epi*scop*us

They xal dowtere · And on þe tothere syde se
ther ben sefne prestys in dede
to schryve · to teche · *and* to mynystryn to the
to lerne þe goddys lawys · *and* scrypture to rede.

Maria

¶ Ffadyr knew I here namys wele were I.

Epi*scop*us

Ther is dyscressyon · devoc*ion* · dylexc*ion* · and deliberac*ion*

[1] *myght* first written and crossed through; *mende* written above the line.
[2] *Sethe* (in one word) in MS.
[3] *seke* first written and crossed through in red ink; *sethe* then apparently written and corrected by erasure to *seche*. A red dot stands under the *h*.

they xal tende upon ȝow besyly
W*ith* declarac*i*on determynac*i*on · dyvynac*i*on
Now go ȝe maydenys · to ȝ*our* occupac*i*on[1]
And loke ȝe tende þis childe tendyrly
and ȝe serys knelyth · *and* I xal gyve ȝow goddys benyson
in no*mi*ne pa*t*ris *et* filij *et* sp*iri*tus sanc*t*i.

Et recedent cum ministris suis omnes *virgines dicent· Amen.*

¶ To ȝow ffadyr *and* modyr I me comende [Maria][2]
blyssyd be þ*e* tyme ȝe me hedyr brought.

Joachym

Dowter*e* þ*e* ffader*e* of our*e* feyth þ*e* mot defende
as he of his myght made all thynge of nowth.

Anne

Mary to þ*i* sowle solas he sende
In whos wysdam all þis werd was wrought.
go we now hens husbonde so hende *Hic joachim* et *anna recedent domum.*
for owth of car*e* now ar*e* we brought.

Maria

Fo. 46v Be þ*e* holy gost at hom be ȝe brought
Syster*ys* ȝe may go do what ȝe xall *Ad virgines*
to serve god fyrst her*e* is al my thought
Be-forn þis holy awter*e* on my knes I fall.

¶ Lord sefne petyc*i*ons I be-seche ȝow of her*e*
Ffyrst þ*at* I may kepe þ*i* love *and* þ*i* lawe
Þ*e* secunde to lovyn my*n* evyn crystyn as my self der*e*
Þ*e* thrydde from all þ*at* þ*ou* hatyst me to w*ith*-drawe
The fourte All vertuys to þ*i* plesauns knawe
Þe fyfte to obey þ*e* ordenaryes of þ*e* temple echon
Þ*e* sexte *and* þ*at* all pepyl may serve þ*e* w*ith* Awe
þ*at* in þis holy temple fawte be non.

¶ The sefnte lord I haske w*ith* grett ffer*e*
þ*at* I may se onys in my lyve
þ*at* lady þ*at* xal goddys sone ber*e*
þ*at* I may serve her*e* w*ith* my wytt*ys* fyve
If it plese ȝow *and* ellys · it is not þ*er* w*ith* to stryve
w*ith* pr*a*yers pr*o*strat ffor þese gracys I wepe
O my god · devoc*i*on depe in me dryve

[1] The writing from this line to the bottom of the folio is smaller.
[2] No name of speaker given in MS.

þat myn hert may wake in þe · thow my body slepe.

here þe Aungel bryngyth manna in A cowpe of gold lyke to confeccions · þe hefne syngynge · þe Aungel seyth

¶ Merveyle not mekest maydon of my mynystracion
I am a good Aungel sent of god Aƚƚ myght
With Aungelys mete Ffor ȝour Sustentacion
ȝe to receyve it · Ffor Natural myght
Fo. 47 We Aungellys xul serve ȝow · day *and* nyght
now fede ȝow þer-with · in goddys name
we xal lerne ȝow þe lyberary[1] of oure lordys lawe lyght
ffor my sawys in ȝow shewyth sygnes of shame.

Maria

¶ To thank oure soveryen lord not sufficyth my mende
I xal fede me of þis fode my lord hath me sent
Aƚƚ maner of savowrys in þis mete I fynde
I felt nevyr non so swete ner so redolent.

Angelus

Eche day þer with ȝe xal be content
Aunge[2] alle howrys xal to ȝow apere.

Maria

Mercy my makere · how may þis be ment
I am þe sympelest creature · þat is levynge here.

Angelus

¶ In ȝour name Maria · ffyve letterys we han
M. Mayde most mercyfuƚƚ *and* mekest in mende
A. Auerte of þe Anguysch þat Adam began
R. Regina of regyon Reyneng with-owtyn ende
I. Innocent be Influens of Jesses kende
A. Aduocat most Autentyk ȝour Antecer[3] Anna
hefne *and* helle here kneys down bende
Whan þis holy name of ȝow is seyd Maria.

Maria

¶ I qwake grettly for dred · to here þis comendacion
Good swete Aungel why wole ȝe sey thus.

Aungeƚƚ

Ffor ȝe xal here aftere[4] haue A salutacion
þat xal þis excede it is seyd Amonge vs

[1] This word is underlined in pencil and a pencil cross has been made in the margin, probably by some modern reader.

[2] So in MS.; cf. Fo. 70ᵛ.

[3] Halliwell reads *autecer*.

[4] Some erasure after *aftere*.

The deyte þat dede xal determyn *and* dyscus
3e xal nevyr lady be lefte here A-lone.

Maria

Fo. 47v I Crye þe mercy lorde *and* þin erthe Cus
recomendynge me to þat godhyd · þat is tryne *in* trone.

hic osculet terram · *here xal comyn Allwey An Aungel with dyvers presentys goynge* and *comyng and in þe tyme þei xal synge in hefne þis hympne* · Jhesu corona virginum · *And After þer comyth A minister fro þe busschop with A present* and *seyth*

Minister

¶ Prynce of oure prestes Ysakare be name
he hath sent 3ow hym self his servyce *in* dede
And bad 3e xulde ffede 3ow spare for no shame
In þis tyme of mete · ne lenger 3e rede.

Maria[1]

Recomende me to my fadyr sere · *and* god do hym mede
These vesselys A-3en sone I xal hym sende
I xal bere it my syster*ys* I trowe þei haue more nede
goddys foyson is evyr to his servaunt*ys* hendyr þan we wende.

¶ Syster*ys* oure holy ffadyr isakare
Hath sent us hese servyce here ryght now
Ffede 3ow þer of hertyly · I pray 3ow nat spare
and if owght be leve · specyaly I pray 3ow
That þe pore men þe relevys þer of haue now
Ffayn *and* I myth I wolde do þe dedys of mercy
Pore ffolk ffaryn god knowyth how
On hem evyr I haue grett pety.

¶ Contemplacio

lo sofreynes here 3e haue seyn
in þe temple of oure ladyes presentacion
she was nevyr occapyed in thyng*ys* veyn
Fo. 48 but Evyr besy in holy ocupacyoñ
And we be-seche 3ow of 3oure pacyens
þat we pace þese mater*ys* so lythly Away
If þei xulde be do *with* good prevydens
Eche on wolde suffyce ffor An hool day
Now xal we procede to here dissponsacion
which Aftere þis was xiiij 3ere
tyme sufficyth not to make pawsacion

[1] The usual red loop round the name of speaker has been omitted here.

hath pacyens *with* vs we be-sech 3ow her
And in short spas
The parlement of hefne sone xal 3e se
and how goddys sone com̃ man xal he
And how þe salutac*i*on Aftère xal be
be goddys holy gras.

Remainder of Fo. 48—4¼ inches—left blank. Fo. 48ᵛ has been used for speeches to be inserted between the speeches on Fo. 50 and Fo. 50ᵛ in the next play. Their place is made clear by red reference marks and also by rough capitals in black ink of a different shade from that of the MS.

Passage to be inserted between Fo. 50 and Fo. 50ᵛ.

Fo. 48ᵛ ¶ This Ansuere grettly trobelyth me
to mak a vow to creatur*ys* it is lefful
Vovete *et* reddite · in̄ scripture haue we
and to observe our*e* lawe also it is nedful
In þis to dyscerne to me it is dredful
þ*er*fore to cowceĩt[1] me in þis cas I calle
þe holde *and* þe wyse *and* swiȩhe as ben spedful
In þis sey 3o*ur* a-vyse · I be-sech 3ow Alle.

Mi*nister*

¶ To breke o*ur* lawe *and* custom · it wor*e* hard in dede
And on þ*at* other syde to do a-3en[2] scrypture
to 3eve sentens in þis degr*e* · 3e must take goo[3] hede
ffor dowteles þis matere · is dyffuse *and* obscure
My*n* avyse her*e* in þis I 3ow ensur*e*
þ*at* we prey aĩt god to haue relac*i*on
ffor be pr*ay*o*ur* · grett knowlech me*n* recure
and to þis I counseĩt 3ow to 3eve assygnac*i*on.

Epi*scopus*

[E] Trewly 3o*ur* counseĩt is ryght good *and* eylsum
And as 3e han seyd so xal it be
I charge 3ow bretheryn *and* syster*ys* hedyr 3e com̃
and to-gedyr to god now pr*ay* we
That it may plese his fynyte[4] deyte
knowleche in þis to sendyn vs Et *hic cantent veni creator*
Mekely eche man ffalle down on kne
And we xal be-gynne · Veni creator Spi*ritus*
*and whan Veni creato*r *is don þe buschop xal seyng*
Now lord god of lordys whysest of alle et cet*era*.

[1] So in MS. [2] The *a* omitted and written above the line.
[3] So in MS. [4] So in MS.

Fo. 49 (D quire) [A] ¶ *Tunc venit Abysakar*[1] ep*iscopus*

LIstenyth lordyng*ys* bothe hye *and* lowe
And tendyrly takyth heyd on to my sawe
beth buxom *and* benyngne ȝ*our* busshopp to knowe
Ffor I am þ*at* lord þ*at* made þis lawe
W*ith* hertys so hende herkyn nowe
ȝoure damyselys to weddyng ȝa loke þ*at* ȝe drawe
þ*at* passyn xiiij ȝere for what þ*at* ȝe owe
þe lawe of god byddyth þis sawe
þ*at* at xiiij ȝere of age
Euery damesel what so sche be
to þe Encrese of mor*e* plente
xulde be browght in good degr*e*
On to her*e* spowsage.

Joachym

¶ Herke now Anne my jentyl spowse
how þ*at* þe buschop his lawe hath tolde
þ*at* what man hath a dowtyr i*n* his house
þ*at* passyth xiiij ȝer*ys* olde
He muste her*e* brynge I herde hym Rowse
In to þe tempyl a spowse to wedde
wher for our*e* dowtyr ryth good *and* dowse
In to þe tempyl sche must be ledde
nd þ*at* anoon ryght sone.

Anne

Ser*e* I grawnt þ*at* it be so
A-ȝen þe lawe may we not do
w*ith* her*e* to-gedyr lete us now go
I hold it ryght weyl done.

Joachym

¶ Ser*e* busshopp her*e* aftyr þi*n* owyn hest
we haue her*e* brought our*e* dowtyr der*e*
mary my swete childe she is ful prest
of Age she is ful xiiij ȝer*e*.

[1] Halliwell reads *ab Ysakar* with the note 'Sic in MS pro Abysakar'; but the MS. has no capital *Y* and the initial *A* is of the form used indifferently for small or capital. The syllable *ab* is not joined to the *y*, but the *v* of the preceding *venit* is similarly detached.

Fo. 49v (marked 50) [B]

Epiſcopus

Welcome joachym on to myn A-reste
bothe anne þi wyff *and* mary clere
now mary chylde to þe lawe þou leste
and chese þe a spowse to be þi ffere
þat lawe þou must fful-ffylle.

Maria

A-ȝens þe lawe wyl I nevyr be
but mannys ffelachep xal nevyr folwe me
I wyl levyn evyr in chastyte
be þe grace of goddys wylle.

Epiſcopus

[C] ¶ A Ffayre mayde why seyst þou so
what menyth the for to levyn chast
why wylt þou not to weddyng go
þe cawse þou telle me *and* þat in hast.

Maria

My ffadyr *and* my modyr sertys also
Er I was born ȝe may me trast
thei were bothe bareyn here frute was do
they come to þe tempyl at þe last
to do here sacryfice
By-cause they hadde nothyr frute nere chylde
reprevyd þei wore of wykkyd *and* wyllde
with grett shame þei were revylyd
Al men dede them dyspyce.

¶ My Ffadyr *and* my modyr thei wepte full sore
fful hevy here hertys wern of þis dede
with wepynge eyn þei preyd þerfore
þat god wolde socowre hem *and* sende hem sede
Iff god wold graunt hem a childe be bore
They be-hest þe chylde here lyff xulde lede
In goddys temple to serve evyr-more
and wurchep god in loue *and* drede
Than god fful of grace
Fo. 50 he herd here longe prayour
and þan sent hem both seed *and* flowre[1]
whan I was born in here bowre
to þe temple offryd I was.

[1] The *w* has been adapted from some other letter.

¶ Whan þ*at* I was to þ*e* temple brought
and offerde up to god Above
ther hestyd I as my*n* hert thought
to serve my god w*i*th hertyly love
Clennesse *and* chastyte my*n* hert owth
Erthely creatur*e* nevyr may shoue
Suc̄h clene lyff xuld ȝe nouht
In no ma*n*er wyse reprove
to þis clennesse I me take
this is þ*e* cawse as I ȝow tell̄
þ*at* I w*i*th man wyll̄ nevyr mell̄
in þ*e* servyse of god wyl I evyr dwell̄
I wyl nevyr haue other make.

Epi*scopus*

[D] ¶ A mercy god þese wordys wyse
of þis fayr mayde clene
thei trobyl my*n* hert in many wyse
her wytt is grett *and* þ*at* is sene
In clennes to levyn in godys servise
no man here blame no*n* here tene
And ȝit in lawe · þus it lyce
þ*at* suc̄h weddyd xulde bene
who xal expownd þis oute
þ*e* lawe doth after lyff of clennes
þ*e* lawe doth bydde suc̄h maydenes expres
þ*at* to spowsyng they xulde hem dres
God help us in þis dowhte.

This Ansuere grettly trobelyth me : et ce*te*ra ut sup*ra* [1]

Now lord god of lordys wysest of All̄

Fo. 50v [F] I pray þe lorde knelynge on kne
w*i*th carefull̄ herte I crye *and* calle
þis dowteful dowte enforme þ*ou* me.

Angelus

¶ [2] Thy prayo*ur* is herd to hyȝ hevyn halle

[1] The writing indicates that the scribe went on from *God help us in þis dowhte* to *Now lord god of lordys wysest of All̄* and inserted the reference to the interpolated speeches later.

[2] This paragraph sign should stand before the line *Now lord god*, &c.

god hath me sent here down̄ to the
to telle þe what þat þou do xalle
and how þou xalt be rewlyd in iche degre
take tent *and* vndyrstond
This is goddys owyn byddyng
þat all̄ kynsmen of dauyd þe kyng
to þe temple xul brynge here du offryng
with whyte ȝardys in þer honde.

¶ loke wele what tyme þei offere there
all̄ here ȝardys in þin hand þou take
take heed whose ȝerde doth blome and bere
and he xal be þe maydenys make.

Epiſcopus

[G] I thank þe lord with mylde chere
thi wurde xal I werkyn with-owtyn wrake
I xal send for hem bothyn fer *and* nere
to werke þi wyl I vndyr-take
A-non it xal be do
herk masangere þou wend þi way
Dauyd · kynsmen as I þe say
byd hem come offyr þis same day
and brynge white ȝardys Also.[1]

Nuncius[2]

¶ Oy · al maner men takyth to me tent[3]
that be owgth of kynrede to dauid þe kyng
my lord þe busshop hath for ȝow sent
to þe temple þat ȝe come with ȝour offryn̄g.[4]

Fo. 51 (E quire) †

Joseph

In gret labore my lyff I lede
myne ocupasyoun[5] lyth in many place
ffor febylnesse of age my jorney I may not spede
I thank the gret god of thi grace.

[1] *Also* written twice and the first crossed out.

[2] Some faint letter written (? scribbled) above the *us* of *Nuncius*.

[3] These four lines are written smaller.

[4] This speech is continued on Ff. 53. Fo. 51 and 52 form a separate interpolated quire E. On Fo. 51 is written the dialogue between Joseph and the generaciones dauid which follows, in a later cursive hand without rubrication. Ff. 51ᵛ and 52 and 52ᵛ are left blank. Roughly-made reference marks—as above—on Ff. 51 and 53 indicate the place of the interpolated dialogue.

[5] Or *ocupasyon̄*.

1us generacionis dauid'

what chere Joseph̄ what ys the case
That ye lye here on this ground'[1].

Joseph̄

age *and* febylnesse doth me enbrace
That I may nother well̄ goo ne stound'[2].

ijus generacion[is

We be commandyd' be the beschoppys sond'
That euery man of Dauyd'[3] Kynrede
In the tempyll̄ to offyr a wond'
Therfor in this Jorney let vs procede.

Joseph̄[4]

Me to traveyll̄ yt is no nede
I prey you frendys go forth your wey.

iijus generacion[is

yis com̄ forth Joseph I you rede
and' knowyth what the buschop woll̄ sey.

iiijus gener[acionis

Ther ys a mayd' whos name is clepyd' mary
Doughter to joachym̄ as it is told'[5]
here to mary thei woll̄ asay
To som̄ many[6] dowty *and* bold'

Fo. 53 (F quire)

He chargight þat ȝe hast ȝow · for he is redy bent
ȝow to receyve at ȝour comyng
He byddyth ȝow fferthermore in handys þat ȝe hent
A fayre white ȝerde everych̄ of ȝow ȝe bryng
In hyght
Tary not I pray ȝow
My lord as I say ȝow
† now to receyve ȝow
is full̄ redy dyght.

Joseph[7]

¶ Benedicite I can not vndyr stande
What oure prince of prestys doth men̄
þat every man xuld come *and* brynge with hym a whande

[1] Or *gron̄d'*; the stroke may be insignificant.
[2] Or *ston̄d'*.
[3] This may be a tailed *d* or *d + ys*.
[4] iiius generacion first written and crossed through.
[5] *I haue herd* first written for *it is told*, and crossed through.
[6] So in MS. for *man*.
[7] *Primus generacionis* first written and crossed through.

Abyl to be maryed þat is not I so mote I then
I haue be maydon evyr *and* evyr more wele ben
I chaungyd not 3et of all my long lyff
and now to be maryed sum man wold wen
it is a straunge thynge An old man to take a 3onge wyff.

¶ but nevyr-þe-lesse no doute of we must forth to towne
now neybor*ys and* kynnysmen lete us forth go
I xal take a wand in my hand *and* cast of my gowne
yf I falle · þan I xalle · gronyn for wo
Ho so take A-way · my staff I say · he were my fo
3e be men · þat may wele ren · go 3e be-fore
I am old · *and* also colde · walkyng doth me wo
þerfore now wole I · so my staff holde I · þis jurny to wore.

Epiſcopus

[H] ¶ Ser*ys* 3e xal vndyr-stande[1]
þat þis is þe cawse of o*ur* comynge
and why þat ech of 3ow bryngyth a wande
ffor of god we haue knowynge
here is to be maryde a mayde 3ynge
all 3o*ur* roddys 3e xal brynge vp to me
and on hese rodde þat þe holy gost is syttynge *hic portent virgas*
he xal þe husbond of þis may be.

Joseph

Fo. 53v ¶ It xal not be I ley a grote
I xal a-byde be-hynde preuyly
now wolde god I were at hom in my cote
I am aschamyd to be seyn veryly.

Primus generacionis dauid

¶ To[2] wurchep my lord god hedyr am I come
here ffor to offyr my dewe[3] offrynge
A fayr white 3arde in hand haue I nome
* my lord sere busshop at 3o*ur* byddynge.

Secundus generacionis dauid

Off dauythis kynred sert*ys* am I com

[1] From here to the bottom of the folio the writing is closer.
[2] *my* first written between *to* and *wurchep* and crossed through.
[3] *dw* written before *dewe* and crossed through.
* *To my woursyp* written (scribbled ?) here in different ink and different handwriting—not that of Fo. 51.

a ffayr white ȝarde in hand now I bryng
my lord þe busshop after ȝo*ur* owyn[1] dom
þis ȝarde do I offre at ȝo*ur* chargyng
Ryht here.

Terci*us* gene*racionis* dauid

And I a ȝarde haue both fayr *and* whyght[2]
here in my*n* hond it is redy dyght
And here I offre it forth wi*th*in syght
Ryght *in* good manere.

Quart*us* gene*racionis* dauid

¶ I am þe fourte of Dauid is kyn̄
and wi*th* my*n* offrynge my god I honoure
þis fayr whyte ȝarde is offryng my*n*
I trost in god of su*m* socoure
Com̄ on Joseph wi*th* offrynge þi*n*
and brynge up þi*n* as we han oure
þ*ou* taryst ryth longe be-hynde certeyn̄
why comyst not fforth to goddys toure
Com on man for shame.

Joseph

Com̄ ȝa ȝa · god help full fayn I wolde
but I am so Agyd *and* so olde
þat both my*n* leggys gyn to folde
I am ny Almost lame.

Epi*scop*us

Fo. 54 A mercy lord I kan no sygne a-spy
It is best we go a-geyn to pr*ay*r.

Vox

he brought not up his rodde ȝet trewly
to whom þe mayd howyth to be maryed her.

Epi*scop*us

¶ Whath joseph why stande ȝe there by-hynde
I-wys sere ȝe be to blame.

Joseph

Sere I kan not my rodde ffynde
to come þer in trowth me thynkyht shame.

Epi*scop*us Comyth thens[3]

[1] *owym* first written and corrected.
[2] The *gh* in this word may have been cancelled by the scribe. There appear to be two strokes through them.
[3] So written in the margin in MS.

Joseph

Sere he may Euyl go þat is ner lame
in soth̄ I com as fast as I may

Epiſcopus

offyr[1] up ȝour rodde sere in goddys name
why do ȝe not as men ȝow pray.

Joseph

¶ Now in þe wurchep of god of hevyn
I offyr þis ȝerde as lely whyte
prayng þat lord of gracyous stewyn̄
With hert · with wytt · with mayn with mygh̄t
And as he made þe sterrys seven̄
þis sympyl offrynge þat is so lygh̄t
to his wurchep he weldygh̄ evyn
Ffor to his wurchep þis ȝerd is dygh̄t
lord god I þe pray
to my herte þou take good hede
and no thynge to my synful dède
Aftyr my wyl þou qwyte my mede
As plesyth to þi pay.

¶ I may not lyfte myn handys heye
Lo · Lo · Lo · What se ȝe now.

Epiſcopus

A mercy mercy mercy lord we crye
þe blyssyd of god we se Art thou. *et clamant omnes* Mercy mercy.

Fo. 54v ¶ A gracyous god in hevyn trone
ryht wundyrful þi werkys be
here may we se A merveyl one
A ded stok beryth flourys ffre
Joseph in hert with-outyn mone
þou mayst be blyth̄ with game and gle
A mayd to wedde þou must gone
be þis meracle I do wel se
Mary is here name.

Joseph

What xuld I wedde god for-bede
I am an old man so god me spede

[1] *Helde* first written and crossed through; *offyr* written over the line.

and with a wyff now · to levyn in drede
It wore neyther sport nere game.

Ep*iscopus*

¶ A-ȝens god joseph þ*ou* mayst not stryve
god wyl þ*at* þ*ou* a wyff haue
þis fayr mayde xal be þ*i* wyve
she is buxum *and* whyte as laue.

Joseph

A shuld I haue here ȝe lese my lyff
Alas dere god xuld I now rave
An old man may nevyr thryff
W*ith* a ȝonge wyff so god me saue
nay nay sere lett bene
xuld I now in age begynne to dote
If I here chyde she wolde clowte my cote
blere myn ey *and* pyke out a mote
and þus oftyn tymes it is sene.

Ep*iscopus*

¶ Joseph now as I þe saye
God hath assygnyd here to þe
Fo. 55 þ*at* god wol haue do sey þ*ou* not nay
oure lord god wyl þ*at* it be so[1].

Joseph

A-ȝens my God not do I may
here wardeyn *and* kepere wyl I evyr be
But fayr maydon I þe pray
Kepe þe clene as I xal me
I am a man of age
therfore sere busshop I wyl þ*at* ȝe wete
þ*at* in bedde we xul nevyr mete
Ffor i-wys mayden suete
An Old man may not rage.

Ep*iscopus*

¶ This holyest virgyn xalt þ*ou* maryn now
ȝ*our* rodde floreschyth fayrest þ*at* man may se
þe holy gost we se syttyht on a bow
now ȝelde we all preysyng to þe trenyte.

Et hic cantent. Benedicta sit beata trinitas.

¶ Joseph wole ȝe haue þis maydon to ȝ*our* wyff
And here hono*ur and* kepe as ȝe howe to do.

[1] *so* apparently by mistake as it destroys the rhyme.

Joseph

nay sere so mote I thryff
I haue ryght no nede þer-to.

Epiſcopus

Joseph it is goddys wyl it xuld be so
sey aftyr me as it is skyl.

Joseph

Sere *and* to performe his wyl I bow þer-to
Ffor all̃ thynge owyght to ben at his wyl.

Epiſcopus *et idem* joseph̃

¶ Sey þan after me ⁝ here I take þe Mary to wyff
to hauyn to holdyn ⁝ as god his wyll̃ *with* us wyl make[1]
and as longe as be-thwen us ⁝ lestyght oure lyff
to loue ȝow as my selff ⁝ my trewth̃ I ȝow take.

nunc ad mariam sic dicens · Epiſcopus

Fo. 55ᵛ ¶ Mary wole ȝe haue þis man
And hym to kepyn as ȝour lyff.

Maria

In þe tenderest wyse fadyr as I kan
and with all̃ my wyttys ffyff.

Epiſcopus

¶ Joseph *with* þis ryng now wedde þi wyff
and be here hand now þou here take.

Joseph

Sere *with* þis Rynge I wedde here Ryff
and take here now here ffor my make.

Epiſcopus

Mary mayd *with*-outyn more stryff
On to þi spowse þou hast hym take.

Maria

In chastyte to ledyn my lyff
I xal hym nevyr for-sake
but evyr *with* hym a-byde
And jentyll̃ spowse as ȝe An seyd
lete me levyn as a clene mayd̃
I xal be trewe be not dysmayd̃
both̃ terme tyme *and* tyde.

Epiſcopus

¶ Here is þe holyest matremony þat evyr was in þis werd
þe hyȝ names of oure lord we wole now syng hy

[1] *wylmake* (one word) in MS.

we aⁿ wole þis solempn dede record
devowtly · Alma chorus d*omi*ni · nu*n*c pangat no*mi*na su*m*mi.

¶ Now goth hom aⁿ in godys name
Where as 3o*ur* wonyng was be-fore
Maydenys to lete here go alone it wore shame
It wold hevy 3o*ur* hert*ys* sore
3e xal blysse þe tyme þat sche was bore
now loke 3e at hom here brynge.

Maria

To haue 3o*ur* blyssyng ffadyr I falle 3ow be-fore.

Epi*sco*pus

he blysse 3ow þat hath non hendyng
In no*mi*ne pa*t*ris *et* filij *et* spi*ri*tus sa*n*cti.

Epi*sco*pus

Fo. 56 ¶ Joseph þi selph art old of Age
And þi wyff of Age is 3onge
and as we redyn in old sage
many man is sclepyr of tonge
þer fore Euyl langage for to swage
þat 3o*ur* good fame may leste longe
iij damysellys xul dwelle wi*th* 3ow i*n* stage
Wi*th* þi wyff to be evyr more a-monge
I xal these iij here take
Susanne þe fyrst xal be
Rebecca þe secunde xal go wi*th* the
Sephore þe thrydde · loke þat 3e thre
þis maydon nevyr 3e for-sake.

Susanne

¶ Sere I am redy Att 3o*ur* wyⁿ
wi*th* þis maydon for to wende.

Rebecca

3o*ur* byddyng sere xaⁿ fful-ffyl
and ffolwe þis maydon ffayr *and* hende.

Sephor

To ffolwe hyre it is good skyl
And to 3o*ur* byddynge wole I bende.

Joseph

Now sere buschop hens go I wyl
for now comyth on to my mende
A matere þat nedful is.

Epiſcopus

Ffare wel joseph *and* mary clere
I pray god kepe 3ow all in fere
and sende 3ow grace in good manere
to serve þe kynge of blysse.

Maria

¶ Ffadyr *and* modyr 3e knowe þis cas
how[1] þat it now doth stonde *with* me
with myn spowse I must forth passe
and wott nevyr whan I xal 3ow se
Fo. 56v Therfore I pray 3ow here in þis plas
of 3*our* blyssynge for charyte
and I xal spede þe betyr *and* haue more gras
In what place þat evyr I be
On knes to 3ow I falle
I pray 3ow fadyr *and* modyr dere
to blysse 3*our* owyn dere dowtere
and pray ffor me in all manere
and I ffor 3ow all.

Joachym

¶ Almyghty god he mote þe blysse
and my blyssynge þ*ou* haue Also
In all godnesse god þe wysse
on londe or on watyr wher evyr þ*ou* go.

Anna

Now god þe kepe from every mysse
and saue þe sownd in welth from wo
I pr*ay* þe dowtyr þ*ou* onys me kys
or þat þ*i* modyr parte þe fro
I pray to god þe saue
I pray þe mary my swete chylde
be lowe *and* buxhum meke *and* mylde
Sad *and* sobyr *and* no thyng wylde
and goddys blyssyng þ*ou* haue.

Joachym̄

¶ Ffor[2] wel joseph *and* god 3ow spede
wher so 3e be in halle or boure.

Joseph

Almyghty god 3*our* weys lede
and saue 3ow sownd from all doloure.

[1] *Whow* first written, the *W* crossed through. [2] So in MS.

Anna

Goddys grace on ȝow sprede[1]
Ffare wel mary my swete fflowre
Fare weyl joseph *and* god ȝow rede
Ffare weyl my chylde *and* my tresowre
Fo. 57 Ffare wel my dowtere ȝyng.

Maria

Ffare wel fadyr *and* modyr dere
at ȝow I take my leve ryght here
god þat sytt in hevyn so clere
haue ȝow in his kepyng.

Joseph

¶ Wyff it is ful necessary, þis ȝe knowe
þat I And my kyn-rede go hom be-fore
for in soth we haue non hous of oure owe
þer fore I xal gon ordeyn · *and* thanne come ȝow fore
We Ar not ryche of werdly thynge
and ȝet of oure sustenauns we xal not mys
therfore A-bydyth here stylle to ȝ*our* plesynge
to worchep ȝ*our* god is all ȝ*our* blysse.

¶ he þat is *and* evyr xal be
Of hefne *and* helle Ryche kynge
in erth hath chosyn poverte
and all Ryches *and* welthis refusynge.

Maria

Goth husbond in oure lordys blyssynge
he mote ȝow spede in all ȝ*our* nede
and I xal here a-byde ȝ*our* A-ȝen comynge
and on my sawtere book I xal rede
Now blyssyd be oure lord ffor this
of hefne *and* erthe *and* all þat beryth lyff
I am most bound to ȝow lord i-wys
ffor now I am bothe mayde *and* wyff.

¶ Now lord god dyspose me to pr*ayour*
þat I may sey þe holy psalmes of dauyth
wheche book is clepyd þe sawtere
þat I may preyse the · my god þer with

[1] This and following three lines written smaller.

Fo. 57v Of þe vertuys þer of þis is þe pygth
It makyht sowles fayr þat doth it say
Angelys be steryd to help us þer with
it lytenyth therkeness *and* puttyth develys Away.

¶ þe song of psalmus is goddys dete
synne is put A-wey þer by
It lernyth A man vertuysful to be
It feryth mannys herte gostly
who þat it vsyth custommably
it claryfieth þe herte *and* charyte makyth cowthe
he may not faylen of goddys mercy
þat hath þe preysenge of god evyr in his mowthe.

¶ O holy psalmys · O holy book
Swetter to say than Any ony
þou lernyst hem love lord þat on þe look
and makyst hem desyre thyngys celestly
With these halwyd psalmys lord I pray the specyaly
* ffor all̃ þe creatures qwyke *and* dede
þat þou wylt shewe to hem þi mercy
and to me specyaly þat do it rede.

¶ I haue seyd sum of my sawtere *and* here I am
at þis holy psalme in dede
Benedixisti domine terram tuam
In this holy labore · lord me spede.

Joseph

¶ Mary wyff *and* mayd most gracyous
displese ȝow not I pray ȝow so long I haue be
I haue hyryd for us a lytyl praty hous
and þer-in ryght hesely levyn wole we
Come forth̃ mary *and* folwe me
to Nazareth now wele we go
Fo. 58 And all̃ þe maydonys bothe ffayr *and* fre
with my wyff comyth forth̃ also
Now lystenyth well̃ wyff what I tell̃ þe
I must gon owth hens fer þe fro
I wyll̃ go laboryn in fer countre

* Here some words are scribbled in faint ink in the margin: of þe Vyn. R. Wych.

with trewth to maynteyn oure housholde so
þis ix monthis *þou* seyst me nowth
Kepe þe clene my jentyl spowse
and alł þin maydenys in þin howse
þat evyl langage I here not rowse
Ffor hese love þat alł hath wrought.

Maria

¶ I pray to god he spede 3our way
and in sowle helth he mote 3ow kepe
and sende 3ow helth bothe nyth *and* day
he shylde *and* saue 3ow from al shenschepe
Now lord of grace to þe I pray
with morny mood on knę I krepe
me saue from synne from tene *and* tray
with hert I mourne *with* eye I wepe
lord god of pete
Whan I sytt in my conclaue
alł myn hert on þe I haue
Gracyous god my mayden-hed saue
Euyr clene in chastyte.

Fo. 58v

contemplacio

1us[1]

11

¶ Ffowre thowsand · sex vndryd · foure 3ere I telle
Man ffor his offens *and* ffowle foly
Hath loyn 3erys · in þe peynes of helle
And were wurthy to ly þer-in endlesly
But thanne xulde perysche 3our grete mercye
good lord haue on man pyte
haue mende of þe prayour seyd by Ysaie
lete mercy meke þin hyest mageste.

¶ wolde god þou woldyst breke þin hefne myghtye
and com down here in to[2] erth
And levyn 3erys thre *and* threttye
thyn famyt ffolke *with* þi fode to fede

[1] This figure is in red.
[2] *to* twice written, the first crossed through.

To staunche þi thryste lete þi syde blede
ffor erste wole not be mad redempcion
Cum vesyte vs in þis tyme of nede
of þi careful creaturys haue compassyoñ.

2[1] ¶ A woo to vs wrecchis of[2] wrecchis be
ffor god hath haddyd[3] ssorwe to sorwe
I prey þe lord þi sowlys coñ se
How þei ly *and* sobbe ffor syknes *and* sorwe[4]
With þi blyssyd blood ffrom balys hem borwe
thy careful creaturys cryenge in captyvyte
A tary not gracyous lord tyl it be to-morwe
The devyl hath dysceyved hem be hys iniquite.

¶ A quod Jeremye · who xal gyff wellys to myn eynes
þat I may wepe bothe day *and* nyght
to se oure bretheryn in so longe peynes
here myschevys Amende · may þi mech myght
Fo. 59 As gret as þe se lord · was Adamys contryssyon ryght
Ffrom oure hed is falle þe crowne
Man is comeryd in synne · I crye to þi syght
Gracyous lord · Gracyous lord · Gracyous lord come downe.

Virtutes

¶ Lord plesyth it þin hyȝ domynacion
On man þat þou made to haue pyte
Patryarchys[5] *and* prophetys han made[6] supplycacion
oure offyse is to presente · here[7] *prayerys* to the
Aungelys · Archaungelys we thre
þat ben in þe fyrst ierarchie
Ffor man to þin hy mageste
Mercy · mercy · mercy we crye.

[1] This figure is in red.

[2] The original word *of* has been crossed out and *that* written in a different hand above.

[3] The initial *h* has been crossed through with a thick perpendicular stroke of different ink.

[4] The original phrase *ffor sykness* and *sorwe* has been altered in this different ink and presumably the same hand that wrote *that* for *of* above, to *bothe eve and morewe*. [Not impossibly the hand of the scribe of Ff. 95, 96.]

[5] Or *kys*. [6] Or *mad*.

[7] Some word was written between *here* and *prayerys* and crossed through.

¶ The Aungel lord *þou* made so gloryous
whos synne[1] hath mad hy*m* a devyl in helle
he mevyd man to be so contraryous
man repentyd · *and* he in his obstynacye doth dwelle
Hese grete males good lord repelle
And take man on to *þi* grace
lete *þi* mercy make hy*m* w*ith* Au*n*gelys dwelle
of locyfere to restore þe place.

Pater

PRopter miseriam inopum
et gemitum pauperum } nu*n*c exurgam

¶ Ffor þe wretchydnes of *þe* nedy
And þe porys lamentac*i*on
now xal I ryse *þat* am Almyghty
tyme is come of reconsyliac*i*on
Fo. 59v My p*ro*phetys w*ith* prayers haue made supplicac*i*on
my contryte creaturys crye all̄ for comforte
All̄ my*n* Aungellys in hefne · w*ith*-owte cessac*i*on
they crye *þat* grace to man myght exorte.

Veritas

¶ Lord I̅ am *þi* dowtere trewth̄
þou wylt se I be not lore
thyn vnkynde creatur*ys* to saue were rewthe
the offens of man hath grevyd þe sore
Whan Adam had synnyd *þou* seydest þore
þat he xulde deye *and* go to helle
And now to blysse hym to resstore
twey contraryes mow not to-gedyr dwelle.

¶ Thy trewthe lord xal leste w*ith*-owtyn ende
I may in no wyse ffro þe go
þat wretche *þat* was to *þe* so vnkende
he may not haue to meche wo
He dyspysyd þe *and* plesyd *þi* ffo
þou art his creato*ur* · *and* he is *þi* creature
þou hast lovyd trewthe · it is seyd evyr mo
*þ*erfore in peynes · lete hym evyr more endure.

[1] A blotted *hath* between *synne* and *hath* crossed through.

Misericordia

¶ O Ffadyr of mercy · *and* god of comforte
þat counselł us in eche trybulacion
lete ȝour dowtere mercy to ȝow resorte
And on man þat is myschevyd haue compassyon
hym grevyth fful gretly his transgressyon̄
Ałł hefne *and* erthe crye ffor mercy
Fo. 60 Me semyth þer xuld be non excepcion
ther prayers ben offeryd so specyally.

¶ Threwth̄ Sseyth she hath evyr be than
I graunt it wel she hath be so
and þou seyst endlesly · þat mercy þou hast kept ffor man̄
than mercyabyl lorde kepe us bothe to
Thu seyst · Veritas mea *et misericordia* mea cum ipso
Suffyr not þi sowlys than in sorwe to slepe
þat helle hownde þat hatyth þe byddyth hym ho
þi love man no lengere lete hym kepe.

Justicia

¶ Mercy me merveylyth what ȝow movyth
ȝe know wel I am ȝour systere ryghtwysnes
God is ryghtful *and* ryghtffulnes lovyth
man offendyd hym þat is endles
Ther fore his endles punchement may nevyr sees
Also he forsoke his makere þat made hym of clay
And þe devyl to his mayster he ches
xulde he be savyd · nay nay nay.

¶ As wyse as is god he wolde A be
this was þe Abhomynabyl presumpcion
it is seyd ȝe know wel þis of me
þat þe ryghtwysnes of god hath no diffynicion
Therffore late þis be oure conclusyon̄
he þat sore synnyd ly stylle in[1] sorwe
he may nevyr make A seyth be reson
whoo myght thanne thens hym borwe.

Misericordia

Fo. 60ᵛ ¶ Systyr Ryghtwysnes ȝe Are to vengeabyl
Endles synne god endles may restore

[1] A thin stroke in darker ink above this *n* noted by Manly appears to be an accidental mark.

Above all hese werkys god is mercyabyl
þow he for-sook god be synne · be feyth he for-sook hym never
þe more
And þow he presumyd nevyr so sore
ȝe must consyder þe frelnes of mankende
lerne[1] *and* ȝe lyst þis is goddys lore
þe mercy of god is with-owtyn ende.

Pax

¶ To spare ȝour speches systerys it syt
It is not onest in vertuys to ben dyscencion
the pes of god ovyr comyth all wytt
þow trewth *and* ryght sey grett reson
ȝett mercy seyth best to my pleson
ffor yf mannys sowle xulde abyde in helle
be-twen God *and* man evyr xulde be dyvysyon
And than myght not I pes dwelle.

¶ Therefore me semyth best ȝe thus Acorde
than hefne *and* erthe ȝe xul qweme
putt bothe ȝour sentens in oure lorde
And in his hyȝ wysdam lete hym deme
This is most syttynge me xulde seme
And lete se how we ffowre may all A-byde
þat mannys sowle it xulde perysche it wore sweme
or þat ony of vs ffro othere xulde dyvyde.

Veritas

¶ In trowthe here-to I consente
I wole prey oure lord it may so be.

Justicia

I Ryghtwysnes am wele contente
Ffor in hym is very equyte.

Misericordia

Fo. 61 ¶ And I mercy ffro þis counsel wole not fle
tyl wysdam hath seyd I xal ses.

Pax

Here is god now · here is vnyte
hefne *and* erth is plesyd with pes.

ffilius

¶ I thynke þe thoughtys of pes · *and* nowth of wykkydnes
this I deme to ses ȝour contraversy

[1] The original first word of this line—probably a miswritten *lerne*—has been obliterated.

If Adam had not deyd · peryschyd had ryghtwysnes
And Also trewth̄ had be lost *þer*-by
Terrewth[1] *and* ryght wolde chastyse ffoly
3iff a-nother deth come not · mercy xulde perysch̄
þan pes were exyled ffynyaly
So tweyn dethis must be 3ow fowre to cherysch̄.

¶ But he þat xal deye 3e must knawe
þat in hym may ben non iniquyte
þat helle may holde hym be no lawe
But þat he may pas at hese lyberte
Qwere swyche on his *prevyde and* se
And hese deth · for mannys deth̄ xal be redempc*i*on
Aff hefne *and* erth̄ seke now 3e
Plesyth it 3ow þis conclusyon̄.

Veritas

¶ I trowthe haue sowte þe erthe · *with*-owt *and with*-inne[2]
and In sothe *þer* kan non be fownde
þat is of o day byrth · *with*-owte synne
nor to *þat* deth̄ wole be bownde.

M*isericordia*

I mercy haue ronne · þe hevynly Regyon rownde
and þer is non of *þat* charyte
þat ffor man wole suffre A deddly wounde
I I[3] can nott wete how þis xal be.

Justicia

Fo. 61v[4] ¶ Sure I can fynde non sufficyent
Ffor servauntys vn-profytable we be ech̄ on
He[5] love nedyth to be ful Ardent
that for man to helle wolde goⁿ.

Pax

That god may do is non but on
þer fore þis is Pesys[6] A-vyse

[1] Or *Trewth*; the stroke marking the contraction may be a flourish.
[2] *with inne and with owt* first written. [3] So repeated in MS.
[4] The writing becomes more spaced and remains so till Fo. 66. It is the hand of the same scribe.
[5] The original *he* has been corrected by a different hand to *hes* with a very faint *s*.
[6] The original *Pesys* has been corrected by a different hand to *be hys*. [Not the hand of the scribe of Ff. 95, 96.]

he þ*at* ȝaff þis cou*n*sell · lete hy*m* ȝeve þ*e* comforte A-lon
Ffor þ*e* conclusyon · in hym · of all þese lyse.

Ffilius

¶ It peyneth me · þ*at* man I mad
þ*at* is to seyn peyne I must suffre fore
A counsel of þ*e* trinite must be had
Whiche of vs xal man restor*e*.

Pater

In ȝ*our* wysdam son · man was mad thor*e*
And in wysdam [1] was his temptac*i*on
þ*er*for sone sapyens ȝe must ordeyn her*e*-for*e*
and se how of man may be salvac*i*on.

Filius

¶ Ffadyr he þ*at* xal do þis must be both god *and* man
lete me se how I may wer*e* þ*at* wede
And syth in my wysdam he be-gan
I am redy to do þis dede.

Sp*iritus* S*anctus*

I the holy gost · of ȝow tweyn do p*ro*cede
this charge I wole take on me
I love to ȝ*our* lover xal ȝow lede [2]
þis is þ*e* Assent of our*e* vnyte.

M*isericordia*

Fo. 62 Now is þ*e* loveday mad of us fowre fynialy
now may we leve in pes · as we wer*e* wonte
Misericordia *et* veritas obviauerunt sibi
Justicia *et* pax · osculate sunt
et *hic osculabunt pariter omnes.*

Pater

¶ Ffrom vs god Au*n*gel Gabryel þ*ou* xalt be sende
In to þ*e* countre of Galyle
the name of þ*e* cyte Nazareth is kende
to A mayd · w[e]ddyd [3] to A man is she
Of whom þ*e* name is joseph se
of þ*e* hous of davyd bore
The name of þ*e* mayd ffre
Is Mary þ*at* xal Al Restore.

[1] A miswritten letter before *was*.
[2] *procede* first written for *ȝow lede*.
[3] The *e* has disappeared through a flaw in the MS.

Ffilius

¶ Say þat she is *with*-owte wo and ful of grace
And þat I þe son of þe godhed of here xal be bore
Hyȝe þe þou were there A pace
ellys we xal be there the be-ffore
I haue so grett hast to be man thore
In þat mekest *and* purest virgyne
Sey here she xal restore
Of ȝow Aungellys þe grett Ruyne.

Spiritus Sanctus

Fo. 62v ¶ And if she Aske þe how it myth be
telle here I þe holy gost xal werke al this
Sche xal be savyd thorwe oure vnyte
In tokyn here bareyn cosyn Elyzabeth is
Qwyk *with* childe · in here grett Age i-wys
Sey here to vs is no thynge impossyble [1]
Here body xal be so ful-fylt *with* blys
þat she xal sone thynke · þis sownde credyble.

Gabriel

¶ In thyn hey inbassett lord I xal go
It xal be do *with* a thought
be-holde now lord I go here to
I take my fflyth *and* byde nowth

Ave maria [2] gratia plena Dominus tecum.
Heyl fful of [3] grace god is *with* the
Amonge Alł women blyssyd art thu
here þis name Eva · is turnyd Aue
þat is to say *with*-owte sorwe ar ȝe now.

¶ Thow sorwe in ȝow hath no place
ȝett of joy lady ȝe nede more
Fo. 63 Therfore I Adde And sey Fful of grace
Ffor so Ful of grace was nevyr non bore
ȝett who hath grace he nedyth kepyng sore
therfore I sey god is *with* the

[1] The words *no thynge impossyble* are written in larger form and, to a less degree, ll. 208–16.

[2] *Maria* is crossed through in a different ink, possibly to make the line correspond exactly with the translation in the line following.

[3] The word *of* written twice, the second crossed through.

Whiche xal kepe 3ow endlesly thore
So amonge All̄ women blyssyd[1] are 3e.

Maria

¶ A mercy god þis is a mervelyous herynge[2]
In þe Aungelys wordys I am trobelyd her
I thynk how may be þis gretynge
Aungelys dayly to me doth̄ Aper
But not in þe lyknes of man þat is my fer[3]
And Also thus hy3ly to comendyd be
and am most vn-wurthy I can-not Answere
grett shamfastnes and grett dred is in me.[3]

Gabryel

¶ Mary in þis take 3e no d̄rede
Ffor At God · grace ffownde haue 3e
3e xal conceyve in 3*our* wo*m*be in dede
A childe þe sone of þe trynyte
Fo. 63v His name of 3ow · jhesu · clepyd xal be
He xal be grett · þe son of þe hyest · clepyd of kende
and of his ffadyr davyd · þe lord xal 3eve hy*m* þe se
Reynyng *in* þe hous of jacob · of which̄ regne xal be no[4] ende.

Maria

¶ Aungel I sey to 3ow
In what manere of wyse xal þis be
Ffor knowyng of man I haue non now
I haue evyr more kept *and* xal my virginyte
I dowte not þe wordys 3e han seyd to me
But I Aske how it xal be do.

Gabryel

The holy gost xal come fro A-bove to the[5]
and þe vertu of hy*m* hyest xal schadu þe so.

¶ Ther fore þat holy gost of þe xal be bore
he xal be clepyd þe son of god sage
And se Elyzabeth 3*our* cosyn thore

[1] The double *s* is a correction in different ink—*blylled* first written.
[2] *thynge* first written and corrected by scribe.
[3] From *But not in þe* to *is in me* the writing is still larger.
[4] MS. n̄.
[5] This speech *The holy gost . . . wyl seyn* and especially the words *impossyble to goddys vsage* are written in larger form.

She hath conseyvid A son in hyre Age
This is þe sexte monyth of here passage:
Fo. 64 Of here þat clepyd was bareyn
no thynge is impossyble to goddys vsage
they thynkyth longe to here what ȝe wyl seyn

here þe Aungel makyth a lytyl restynge and *mary be-holdyth hym* and *þe Aungel seyth*

¶ Mary come of *and* haste the
And take hede in thyn entent
Whow þe holy gost · blyssyd he be
A-bydyth þin answere *and* þin assent
Thorwe wyse werke of dyvinyte
the secunde persone verament
is mad man by fraternyte
With-inne þi self in place present.

¶ Fferther more take hede þis space
Whow aⁿ þe blyssyd spyrytys ðf vertu
þat are in hefne by-ffore goddys face
And aⁿ þe gode levers *and* trew
That Are here · in þis erthely place
thyn owyn kynrede · þe sothe ho knew
And þe chosyn sowlys · þis tyme of grace
þat Are in helle *and* byde rescu[1].

Fo. 64v ¶ As Adam · Abraham · *and* davyd in fere
And many othere of good reputacion
þat þin Answere desyre to here
and þin Assent to þe incarnacion
In whiⁿ *þou* standyst · As persevere[2]
of Aⁿ man-kende savacion
Gyff me myn Answere · now lady dere
to Aⁿ these creaturys comfortacion.

Maria

¶ *With* Aⁿ mekenes I clyne to þis A-corde
Bowynge downⁿ my face *with* Aⁿ benyngnyte

[1] *rescu* roughly scratched through in different ink and three dots above and three below in this ink; *þer* (?) *rescu* roughly written in yet another ink and not the scribe's hand—possibly that of writer of Ff. 95–6.

[2] persyvere first written, the *e* thickly written over the *y*.

Se here þe hand-mayden of oure lorde
Aftyr þi worde · be it don to me.

Gabryel

Gramercy my[1] lady ffre
Gramercy · of ȝo*ur* Answere on hyght
Gramercy · of ȝo*ur* grett humylyte
Gramercy · ȝe lanterne off lyght.

here þe *holy gost discendit with iij bemys to* our *lady · the sone of be godhed nest with iij bemys · to* þe *holy gost · the fadyr godly with iij bemys to* þe *sone · And so entre All thre to here bosom̃ ·* and *Mary seyth*

Maria

Fo. 65 A now I ffele in my body
parfyte god *and* parfyte man
havyng Al schappe · of chyldly carnalyte
Evyn Al at onys · þus god be-gan.

¶ Nott takynge ffyrst o membyr *and* sythe A-nother
but parfyte childhod ȝe haue A-non
of ȝo*ur* hand-mayden · now ȝe haue mad ȝo*ur* modyr
With-owte peyne in Fflesche *and* bon
Thus conceyved nevyr woman non
þat evyr was beynge in þis lyff
O myn hyest ffadyr in ȝo*ur* trom̃
It is worthy ȝo*ur* son · now my son · haue A *pre*rogatyff.

¶ I can not telle what joy what blysse
now I fele in my body
Aungel Gabryel I thank ȝow for thys
most mekely recomende me · to my faderys mercy
To haue be þe modyr of god fful lytyl wend I
Now myn cosyn Elyzabeth ffayn wold I se
how sche hath conseyvid as ȝe dede specyfy
Now blyssyd be þe hyȝ trynyte.

Gabryel

Fo. 65v ¶ Ffare weyl turtyl · goddys dowtere dere
Ffare wel goddys modyr · I þe honowre
Ffare wel goddys sustyr · *and* his pleynge fere
Ffare wel goddys chawmere *and* his bowre.

[1] *my* omitted and written above the line.

Maria

¶ Ffar*e* wel Gabryel specyalye
Ffare wel goddys masangere expresse
I thank 3ow for 3*our* traveyl hye
Gramercy of 3*our* grett goodnes.

¶ And namely of 3*our* comfortabyl massage
Ffor I vndyrstande by inspyrac*i*on
þ*at* 3e knowe by syngulere *pr*euylage
most of my sonys incarnac*i*on
I p*r*ay 3ow take it in to vsage
be A custom ocupac*i*on
to vesyte me ofte be mene passage
3*our* *pr*esence is my comfortac*i*on.

Gabriel

¶ At 3*our* wyl lady so xal it be
3e gentyllest of blood · *and* hyest of kynrede
þ*at* reynyth in erth in ony degre
be pryncypal incheson of þ*e* god-hede.

¶ I comende me on to 3ow · þ*ou* trone of þ*e* trinyte[1]
O mekest mayde now þ*e* modyr of jh*es*u
Fo. 66 qwen of hefne · lady of erth · *and* empres of helle be 3e
soco*ur* to All synful · þ*at* wole to 3ow sew
Tho*ur*[2] 3*our* body beryth þ*e* babe · our*e* blysse xal renew
to 3ow modyr of mercy · most mekely I recomende
and as I began I ende · w*ith* An Ave new
Enjonyd hefne *and* erth · w*ith* þ*at* I Ascende.

Ave maria gr*a*t*i*a plena
Dominus tecum · uirgo sesena[3] } *Angeli cantando istam sequenciam.*[4]

Remainder of Fo. 66—5½ inches—and Fo. 66ᵛ left blank.

[1] The more cramped writing is resumed with this line. [2] MS. Thȝ.
[3] *sesena* first written; trace of correction to *serena*.
[4] The words *And þan mary seyth* follow on as part of this direction, but have been crossed through in red ink.

Fo. 67
(G quire)

¶ Joseph

HOw dame how · vn-do ȝoure dore vn-do
Are ȝe at hom why speke ȝe notht [1]

12

Susanna

Who is ther why cry ȝe so
telle us ȝo*ur* herand wyl ȝe ought.

Joseph

Vn-do ȝo*ur* dor*e* I sey ȝow to
Ffor to com in is aƒt my thought.

Maria

it is my spowse *þat* spekyth us to
On-do *þe* dor*e* his wyl were wrought.

¶ weƒt-come hom my*n* husbond dere
how hauè ȝe ferd in fer co*u*ntre.

Joseph

To gete oure levynge *with*-owtyn dwere
I haue sore laboryd ffor *þe and* me.

Maria

husbond ryght gracyously now come be ȝe
it solacyth me sore · sothly to se ȝow [2] in syth.

Joseph

Me merveylyth wyff surely · ȝo*ur* face I can not se
but as *þe* sonne *with* his bemys · qu*an* he is most bryth.

Maria

¶ Husbond it is as it plesyth oure lord *þat* grace of hy*m* grew
Who *þat* evyr be-holdyth me veryly
they xal be grettly steryed to vertu
ffor *þis* ȝyfte *and* many moo good lord gramercy.

Joseph

¶ How hast *þou* ferde jentyl mayde
whyl I haue be out of londe.

Maria

Sekyr sere beth nowth dysmayde
Ryth aftyr *þe* wyl of goddys sonde.

joseph

That semyth evyl I am afrayd
þi wombe to hyȝe doth stonde
I drede me sore I am be-trayd

[1] The words *how hast* follow as the beginning of a third line, but have been crossed out.

[2] ȝ*w* written before ȝ*ow* and crossed through.

Sum other man þe had in honde
Fo. 67v Hens sythe þat I went
Thy Wombe is gret it gynnyth to ryse
than hast þou be-gownne a synfull gyse
telle me now in what wyse
thy self þou Ast þus schent.

¶ Ow dame what þinge menyth this
with childe þou gynnyst ryth gret to gon
Sey me mary þis childys fadyr ho is
I pray þe telle me *and* þat anon

Maria

The fadyr of hevyn *and* ȝe it is
other fadyr hath he non
I dede nevyr forfete with man i-wys
Wher-fore I pray ȝow amende ȝour mon
this childe is goddys *and* ȝour.

Joseph

Goddys childe þou lyist in fay
God dede nevyr jape so with may
And I cam nevyr ther I dare wel say
ȝitt so nyh þi boure
But ȝit I sey mary whoos childe is this.

Maria

Goddys *and* ȝoure I sey i-wys.

Joseph

¶ ȝa ȝa all Olde men to me take tent
and weddyth no wyff in no kynnys wyse
þat is a ȝonge wench be myn a-sent
ffor doute *and* drede *and* swych servyse
Alas Alas my name is shent
all men may me now dyspyse
and seyn olde cokwold þi bow is bent
newly now after þe frensche gyse
Alas *and* welaway
Fo. 68 Alas dame why dedyst þou so
Ffor þis synne þat þou hast do
I the for-sake *and* from þe go
Ffor onys evyr *and* Ay.

Maria

¶ Alas gode spowse why sey ȝe thus[1]
Alas dere hosbund a-mende ȝ*our* mod
It is no man but swete jh*es*us
he wyll be clad in flesch *and* blood
and of ȝ*our* wyff be born̄.

Sephor

Ffor sothe þe Au*n*gel þus seyd he
þ*at* goddys sone in trynite
Ffor mannys sake a man wolde be
to save þ*at* is for-lorn.

Joseph

¶ An Au*n*gel allas alas fy for schame
ȝe syn now in þ*at* ȝe to[2] say
to puttyn an Au*n*gel in so gret blame
Alas alas let be do way
It was su*m* boy be-gan þis game
þ*at* clothyd was clene *and* gay
and ȝe ȝeve hym now an Au*n*gel name
Alas alas *and* wel away
þ*at* evyr this game be-tydde
A dame what thought haddyst þ*ou*
Here may all men þis proverbe trow
þ*at* many a man doth bete þe bow
Another man hath þe brydde.

Maria

Fo. 68v A gracyous god in hefne trone
comforte my spowse in þis hard cas
mercyful god A-mend his mone
as I dede nevyr so gret trespas.

Joseph

¶ Lo · Lo Ser*ys* · What told I ȝow
þ*at* it was not for my prow
A wyff to take me to
An þ*at* is wel sene now
Ffor mary I make god A-vow
is grett *with* childe lo
Alas why is it so
to þe busshop I wole it telle

[1] *So* first written instead of *thus*. [2] *to* miswritten before *to* and crossed through.

þat he þe law may here do
With stonys here to qwelle.

¶ Nay nay ȝet god ffor-bede
þat I xuld do þat vegeabyl[1] dede
but if I wyst wel qwy
I knew never with here so god me spede
tokyn[2] of thynge in word nor dede
þat towchyd velany
nevyr þe les what for thy
þow she be meke *and* mylde
With-owth mannys company
she myght not be with childe.

¶ But I ensure myn was it nevyr
thow þat she hath not doñ here devyr
rather than I xuld[3] pleynyn opynly
Serteynly ȝitt had I levyr
Ffor sake þe countre ffor evyr
and nevyr come in here company
Ffor *and* men knew þis velany
In repreff þei wolde me holde
and ȝett many bettyr than I
ȝa · hath ben made cokolde

Fo. 69 * Now alas whedyr xal I goñe
I wot nevyr whedyr nor to what place
ffor oftyn tyme sorwe comyth sone
and longe it is or it pace
no comforte may I haue here
I-wys wyff þou dedyst me wronge
Alas I taryed from þe to longe
Aff men haue pety on me[4] amonge
Ffor to my sorwe is no chere.

Maria

¶ God þat in my body Art sesyd
þou knowist myn husbond is dysplesyd
to se me in þis plight

[1] So in MS.
[2] *nevyr þe les* first written as beginning of this line, and crossed through.
[3] A contraction mark stands above this word by a scribal slip.
* No paragraph sign in MS. [4] MS. *onime* corrected by dot under *i*.

Ffor vnknowlage he is desesyd
and þerfore help þat he were esyd
þat he myght knowe þe ful perfyght
Ffor I haue levyr abyde respyt
to kepe þi sone in priuite
grauntyd · by þe holy spyryt
þan þat it xulde be opynd by me.

Deus

¶ Descende I sey myn Aungelle
on to joseph for to telle
such as my wyl is
byd hym with mary A-byde *and* dwelle
Ffor it is my sone fful snelle
þat she is with i-wys.

Angelus

Almyghty god of blys
I am redy ffor to wende
wedyr as þi wyl is
to go · bothe fer *and* hynde

* Joseph Joseph þou wepyst shyrle
ffro þi wyff why comyst þou owte.

Joseph

Fo. 69v Good sere lete me wepe my ffylle
Go forthe þi wey *and* lett me nowght.

Angelus

In þi wepynge þou dost ryght ylle
A-ȝens god þou hast mys-wrought
Go chere þi wyff with herty wylle
and chawnge þi chere Amende þi thought
Sche is a ful clene may
I telle þe god wyl of here be born
And sche clene mayd as she was be-forn
to saue mankynd þat is for-lorn
Go chere hyre þerfore I say.

Joseph

¶ A lord god benedicite
of þi gret comforte I thank the
þat þou sent me þis space
I myght wel A wyst parde

* No paragraph sign in MS.

So good a creature as she
wold nevyr A done trespace
For sche is ful of grace
I know wel I haue myswrought
I walk to my pore place
and Aske ffor-gyfnes I haue mys-thought.

¶ Now is þe tyme sen At eye
þat þe childe is now to veryfye
which xal saue mankende
As it was spoke be prophesye
I thank þe god þat syttys on hye
with hert wyl *and* mende
þat evyr þou woldyst me bynde
to wedde · mary to my wyff
þi blysful sone · so nere to fynde
In his presens · to lede my lyff.

¶ Alas ffor joy I qwedyr *and* qwake
Alas what hap now was this
Fo. 70 A mercy mercy my jentyl make
mercy I haue seyd al Amys
Att þat I haue seyd here I for-sake
3our swete fete now lete me kys.

Mary

Nay lett be my fete not þo 3e take
my mowthe 3e may kys i-wys
and welcom̄ on to me.

Joseph

Gramercy myn owyn swete wyff
gramercy myn hert my love my lyff
xal I nevyr more make suche stryff
be-twyx me *and* þe.

¶ A mary mary wel þou be
and blyssyd be þe frewte in the
goddys sone of myght
now good wyff fful of pyte
as be not evyl payd with me
þow þat þou haue good ryght
As for my wronge in syght

to wyte þe *with* ony synne
had þou not be A vertuous wythe
god wold not A be þe *with*-inne.

¶ I knowlage I haue don A-mys
I was nev*er* wurthy i-wys
ffor to be þ*in* husbonde
I xal amende After*e* thys
ryght as þin owyn wyl is
to serve þ*e* at foot *and* honde
and þi chylde bothe to vndyr-stonde
to wurchep hym *with* good Affeccion
and þ*er*fore telle me *and* nothynge whonde
the holy matere of ȝ*our* concepcion.

Maria

Fo. 70ᵛ ¶ At ȝowr*e* owyn wyll as ȝe bydde me
ther cam An Aunge[1] hyght Gabryell
and gret me ffayr *and* seyd Aue
And ferther more to me gan tell
God xulde[2] be borne of my bode
þe ffendys pouste ffor to ffelle
þorwe þe holy gost as I wel se
þus god in me · wyl byde *and* dwelle.

Joseph

¶ Now I thank god *with* spech *and* spelle
þ*at* Euyr mary I was weddyd to the.

Mary

it was þ*e* werk of[3] god as I ȝow telle
now blyssyd be þ*at* lord · so purveyd for me.

Remainder of Fo. 70ᵛ—4¾ inches—left blank.

Maria

Fo. 71[4] BVtt husbond of oo thyng I pray ȝow most mekely 13
I haue knowyng þ*at* our*e* Cosyn Elizabeth *with* childe is
þ*at* it plese ȝow to go to here hastyly
If owught we myth comforte here it wor*e* to me blys.

Joseph

A godys sake · is she *with* childe sche
than wole here husbond zakarye be mery

[1] So in MS.; cf. Fo. 47. [2] *xulde* is written twice in the MS.
[3] *of* omitted and written above the line.
[4] The writing on Ff. 71, 71ᵛ, and 72 is slightly less cramped.

In Montana they dwelle · fer hens so moty the
In þe cety of juda [1] I knowe it veryly
It is hens I trowe myles two *and* ffyfty
We are lyke to be wery or we come at þat same
I wole [2] with a good wyl · blyssyd wyff mary
now go we forthe than in goddys name.

Maria

¶ Goth husbond þow it be to 3ow peyne
this jurny I pray 3ow · lete us go fast
ffor I am schamfast of þe pepyl to be seyne
and namely of men þer of I am A-gast
Pylgrymag*ys and* helpyng*ys* wolde be go in hast
þe more þe body is peynyd þe more is þe mede
Say 3e 3o*ur* devoci*o*nys *and* I xal my*n* I cast [3] (?)
now in þis jurny god mote us spede.

Joseph

Amen Amen · *and* evyr more
lo wyff lo · how starkly I go be-fore. *et sic transient circa placeam.*

Comtem*p*lac*i*o [4]

Fo. 71ᵛ ¶ Sovereynes vndyrstondyth þat kynge davyd here
Ordeyned ffoure *and* twenty prestys of grett devoc*i*on
In þe temple of god · Aftere here let [5] apere
þei weryd clepyd su*m*mi sacerdotes · ffor here mynistrac*i*on
And on was prynce of prestys · havynge d*omi*nacyo*n̄*
A-monge whiche was An old prest clepyd zakarye
and he had An old woman [6] to his wyff of holy co*n*versac*i*on
whiche hyth Elizabeth þat nevyr had childe verylye.

¶ In hese mynistrac*i*on the howre of incense
the Áungel Gabryel · Apperyd hym to
þat hese wyff xulde conseyve he 3aff hy*m* intelligence
hese juge · hese vnwurthynes *and* Age not be-levyd so
The plage of dompnesse · hise lippis [7] lappyd lo [8]

[1] A miswritten letter after *juda* crossed through.
[2] *wyl* first written and crossed through.
[3] Halliwell reads *reast* (?). There is a small stroke between the *j* and *cast* as if the scribe had begun to write *jn*. Cf. l. 148.
[4] So in MS. [5] So in MS. for *lot*?
[6] *wyff* first written and crossed through.
[7] *lippis* omitted and written above the line.
[8] *to* first written for *lo* and crossed through.

thei wentē̃ hom *and* his wyff was conseyvenge
this concepcion gabryel[1] tolde oure lady to
and in soth sone Aftere · þat sage sche was sekynge
And of here tweyners metyng
here gynnyth þe proces
now god be oure be-gynnynge
and of my tonge I wole ses.

Joseph

¶ A · A · Wyff Infeyth I am wery
therfore I wole sytt downe *and* rest me ryght here
lo Wyff · here is þe hous of zakary
Wole ȝe I clepe Elyzabeth to ȝow to A-pere.

Maria

Fo. 72 Nay husbond And it plese ȝow I xal go ner
now þe blyssyd trynite · be in þis hous
A cosyn Elizabeth · swete modyr what cher
ȝe grow grett · A my god how ȝe be gracyous.

Elizabeth

¶ A-non as I herd of ȝow þis holy gretynge
mekest mayden *and* þe modyr of god mary
be ȝour breth þe holy gost vs was inspyrynge
þat þe childe in my body enjoyd gretly
And turnyd down on his knes · to oure god reverently
whom ȝe bere in ȝour body þis veryly I ken
ffulfyllyd with þe holy gost þus lowde I cry
blyssyd be þou A-monge Aⁿ̃ women.

¶ And blyssyd be þe frute of þi wombe also
þou wurthyest virgyne *and* wyff þat evyr was wrought
how is it þat þe modyr of god me xulde come to
þat wrecche of aⁿ̃ wrecchis · A whyght wers þan nought
And þou art blyssyd þat be-levyd veryly in þi thought
þat þe wurde of god xulde profyte in the
but how þis blyssydnes A-bought was brought
I can not thynk nyn say how it myght be.

Maria

¶ To þe preysynge of god cosyn this seyd mut be
whan I sat in my lytyl hous · on to god praynge
Gabryel come *and* seyde to me Ave

[1] The first syllable of *Gabryel* repeated before *tolde* and crossed through.

ther I conceyvyd god · At my consentynge
Fo. 72ᵛ Parfyte god · *and* parfyte man · At onys beynge
than þe Aungel seyd on to me
þat it was sex monethys syn ȝo*ur* conseyvynge
Þis cawsyth my comynge cosyn[1] ȝow to co*m*forte *and* se.

Elizabeth

¶ Blyssyd be ȝe cosyn · ffor ȝo*ur* hedyr comynge
How I conseyvyd I xal to ȝow say
þe Aungel Apperyd · þe howre of[2] incensynge
Seynge I xulde conseyve · *and* hym thought nay
Sethe ffor his mystrost · he hath be dowm̃ Al-way
and þus of my concepcion I haue tolde ȝow su*m*.

Maria

ffor þis holy psalme I be-gynne here *þis* day.

MAgnificat,' anima mea dominum
Et exultauit spiritus meus ⁊ in deo salutari meo.

Elizabeth

Be þe holy gost *with* joye goddys son is in þe cu*m*
þat þi spyryte so injouyid þe helth of þi god so.

Maria

Quia respexit humilitatem ancille sue
ecce eni*m* ex hoc beatam me dicent o*m*nes gene*r*acio*n*es.

Elizabeth

Ffor he be-held þe lownes of hese hand-maydeȝe[3]
so ferforthe ffor þat · Alł gene*r*acionys blysse ȝow *in* pes.

Maria

Quia fecit mihi magna qui potens est
et sanctum nomen eius.

Elizabeth

Ffor grett thyng*ys* he made *and* also myghtyest
And ryght holy is þe name of hym in vs.*

Maria

Fo. 73 Et m*isericordia* eius a progenie in progenies
timentib*us* eum.

Elizabeth

ȝa þe mercy of hym · fro þat kynde in to þe kynde of pes
Ffor alł þat hym drede · now is he cum.

[1] Some miswritten letter obliterated before *cosyn*.
[2] *of* omitted and written above the line.
[3] The *de* is in darker ink. It looks as if *may ȝe* was originally written.
* *Et* written at the bottom of the folio.

Maria

Fecit potenciam in brachio suo ⁊
disspersit superbos mente cordis sui.

Elizabeth

The pore in his ryght Arme · he hath mad so
þe prowde to dyspeyre · And þe thought of here hertys only.

Maria

Deposuit potentes de sede
et exaltauit humiles.

Elizabeth

The prowde men · fro hey setys put he
And þe lowly vpon heyth · in þe sete of pes.

Maria

Esurientes impleuit bonis ⁊
et diuites dimisit inanes.

Elizabeth

Alle þe pore *and* þe nedy · he fulfyllyth *with* his goodys
And þe Ryche · he fellyth to voydnes.

Maria

Suscepit israel puerum suum ⁊
recordatus est misericordie sue.

Elizabeth

Israel ffor his childe · vp-toke he to cum
On his mercy to thynk · ffor hese þat be.

Maria

Sicut locutus est ad patres nostros
abraham et semini eius in secula.

Elizabeth

As he spak here to oure forfaderys in clos
Abraham *and* to Aⁿ hese sed of hym in þis werd sa.

Maria

Gloria patri et filio ⁊
et spiritui sancto.

Elizabeth

Preysyng be to þe fadyr in hevyn lo
þe same to þe son · here be so
þe holy gost Also to ken ⁊

Maria

Fo. 73v Sicut erat in principio et nunc *et* semper ⁊
et in secula seculorum amen.

Elizabeth

As it was in þe begynnynge · *and* now is · *and* xal be forevyr
and in this werd · in aⁿ good werkys to abydyn then.

Maria

¶ This psalme of prophesye seyd be-twen vs tweyn
In hefne it is wretyn with Aungellys hond
evyr to be songe · *and* Also to be seyn
Euery day Amonge us at oure eve song.

¶ but cosyn Elyzabeth I xal 3ow here kepe
and þis thre monethis Abyde here now
tyl 3e han childe to wasche skore *and* swepe
and in aⁿ þat I may to comforte 3ow.

Elizabeth

A 3e modyr of god · 3e shewe us here how
we xulde be meke þat wrecchis here be
Aⁿ hefne *and* herthe wurcheppe 3ow mow
þat are trone *and* tabernakyl of þe hy3 trinite.

Joseph

¶ A how do 3e · how do 3e · ffadyr zacharye
we ffalle ffast in Age with-owte oth
why shake 3e so 3our hed · haue 3e þe palsye
Why[1] speke 3e not sere I trowe 3e are not wroth.

Elizabeth

Nay wys ffadyr joseph · þer to he were ful loth
it is þe vesytacion of god · he may not speke veryly
lete us thank god · þerffor both
he xal remedy it · whan it plesyth his mercy.[2]

Joseph

¶ Of 3our dissese thynkys no greff[3]
thank god of al aduersyte
Ffor he wyl chastyse *and* repreff

[1] Some miswritten letter at the beginning of the line obliterated.

[2] The asterisk here indicates the following alternative continuation with *Contemplacio* as name of next speaker written in the bottom margin :

* his mercy

Si placet. { come I pray 3ow specialy
I-wys 3e Are welcome mary
ffor þis comfortabelest comynge good god gramercy.

Elizabeth

Contemplacio.

[3] From here to the end of the play, with the exception of the first eight lines of Contemplacio's speech, two lines are written as one divided by two parallel black strokes or the stop : and a red stroke.

þo þat he lovyth most hertyle
Mary I hold best þat we go hens
we haue fer hom with-owt fayl.

Maria

Al redy husbond with-out defens
I wyl werke be 3our counsayl
Cosyn be 3our leve · *and* 3our lycens
for homward now us must travayl
of þis refreschynge *in* 3our presens
god 3eld 3ow þat most may Avayl.

Elizabeth

Fo. 74[1] ¶ Now cosynes bothe god 3ow spede
and wete 3ow wele with-owtyn mo
3our presens comfortyth me in dede
and þer fore now am I ryght wo
That 3e my ffrendys *and* my kynrede
þus sone now xul parte me fro
but I pray god he mote 3ow lede[2]
in every place wher so 3e go.

here mary and *elizabet partyn* and *elizabeth goth to zakarie and seyth*

¶ Good husbond ryse up I be-seke 3ow
and go we to þe temple now fast
to wurchep god with þat we mow
and thank hym bothe this is my cast
Of þe tyme þat is comynge now
ffor now is cum mercy *and* venjauns is past
God wyl be born for mannys prow
to brynge us to blysse þat euer xal last.

Contemplacio

¶ lystenyth sovereynys here is conclusyon̄
how þe Aue was mad · here is lernyd vs
þe Aungel seyd · Ave gratia plena dominus tecum ·
benedicta tu in mulieribus ·
Elizabeth seyd · et benedictus ·
fructus uentris tui· thus þe chirch̄ addyd Maria And Jhesus· her

[1] The writing becomes more cramped and the text extends into the right-hand margin on this folio.

[2] *spede* first written.

who seyth oure ladyes sawtere dayly : ffor A 3er þus
he hath pardon · ten thousand And eyte hundryd 3er.

¶ Than ferther to oure matere for to procede
Mary with elizabeth abod þer stylle
iij monthys fully as we rede
thankynge god with hertly wylle
[1] A lord god what hous was þis on
þat þese childeryn and here moderys to
as mary and elizabeth jhesus and john
and joseph and zakarye Also.

¶ And evyr oure lady a-bod stylle þus
tyl johan was of his modyr born
and þan zakarye spak i-wus
þat had be dowm and his spech lorn
he and Elizabeth prophesyed as þus
they mad Benedictus · them be-forn
and so Magnificat · And · Benedictus
ffyrst in þat place þer made worn.

¶ Whan all was don oure lady fre
toke here leve than aftere this
At Elizabeth and at zakarie
And kyssyd johan and gan hym blys
Now most mekely we thank 3ou of 3our pacyens
and beseke 3ou of 3our good supportacion
If here hath be seyd ore don Any inconuenyens
we Asygne it to 3our good deliberacion
Be-sekynge to crystys precious passyon
conserve and rewarde 3our hedyr comynge
with Aue we be-gunne · and Aue is oure conclusyon
Ave regina celorum · to oure lady we synge.

[1] This red ink sign is otherwise only found in this MS. (in larger form) in the second Passion Play and in the Assumption Play, where it is used to mark couplet rhymes. In black it is used in both Passion Plays and occasionally elsewhere to mark stage directions.

Fo. 74v

¶ Den

¶ A-voyd Ser*ys* · And lete my lorde þe buschop come
And syt in þe courte · þe lawes ffor to doo
And I xal gon in þis place · them for to somowñe
tho þat ben in my book · þe court ȝe must com too
I Warne ȝow here all̃ abowte
þat I somown ȝow all̃ þe rowte
loke ȝe fayl for no dowte
at þe court to pere
both̃ Johan Jurdoñ *and* Geffrey Gyle
Malkyn mylkedoke *and* fayr mabyle
Stevyn sturdy *and* Jak at þe style
and sawdyr sadelere.

¶ Thom tynkere *and* betrys belle
peyrs pottere *and* whatt at þe welle
Symme Smalfeyth *and* kate kelle
and bertylmew þe bochere
kytt cakelere *and* colett crane
gylle fetyse *and* fayr jane
powle pewterere *and* pernel prane
and phelypp þe good flecchere.

¶ Cok crane *and* davy drydust
Luce lyere *and* letyce lytyl trust
Miles þe myllere *and* colle Crake crust
bothe bette þe bakere *and* Robyn rede[1]
And loke ȝe rynge wele in ȝ*our* purs
Ffor ellys ȝ*our* cawse may spede þe wurs
þow þ*at* ȝe slynge goddys curs
Evyn at myn hede Ffast com A-way[2]
Bothe boutyng þe browstere *and* sybyly slynge
Megge mery wedyr *and* sabyn[3] sprynge
Tyffany Twynkelere ffayle ffor no thynge
The courte xal be þis day.[4]

[1] The words '*and* Robyn rede' are enclosed in a red loop as if the name of a speaker.

[2] The words *Ffast com A-way* are similarly enclosed in a red loop.

[3] *spy* miswritten before *sprynge* and crossed through.

[4] The following note is written at the foot of the page in ink of the same

Fo. 75 *hic intrabit pagetum de purgacione Marie et joseph · hic dicit primus detractor*

AA · serys god saue ȝow all
here is a fayr pepyl in good ffay
Good ser*ys* telle me what me*n* me calle
I trowe ȝe kan not be þis day
ȝitt I walke wyde *and* many way
but ȝet þ*er* I come I do no good
to reyse slawdyr is al my lay
bakbyter*e* is my brother of blood.

14

¶ Dede he ought come hedyr in al þis day
now wolde god þ*at* he wor*e* her*e*
and be my trewth I dar*e* wel say
þ*at* Yf we tweyn to-gedyr a-per*e*
Mor*e* slawndyr we to xal a-rer*e*
w*ith*-in an howr*e* thorwe-outh this town
than evyr þ*er* was þis thowsand ȝer*e*
and ellys I[1] shrewe ȝow bothe vp *and* down.

¶ Now be my trewth I haue a syght
Evyn of my brother lo wher*e* he is
Welcom der*e* brother my trowth I plyght
ȝowr*e* jentyl mowth let me now kys.

S*ecun*dus det*ra*ctor

Gramercy brother so haue I blys
I am ful glad we met þis day.

1*us* detractor

Ryght so am I brothyr i-wys
mech gladder*e* than I kan say.

¶ but ȝitt good brother I ȝow pray
telle all þese pepyl what is ȝ*our* name.
Ffor yf þei Knew it my lyf I lay
they wole ȝow wurchep *and* speke gret fame.

colour and by the same or a contemporary hand, in the same script as the note on the five Annes, Fo. 37v, but neater and not rubricated:

a. 14. kal. ap*ri*lis · Tr*a*nslat*io* S*anct*e Marie Magdalene · Et s*anct*i Joseph' sponsi d*e*i ge*n*itr*i*cis Marie.

e. x. kal. ap*ri*l*is* Adam creatus est.

[1] *s* converted to *I*.

Fo. 75v

ij^{us} detractor

I am bakbytere þat spyllyth all̃ game
bothe kyd *and* knowyn in many a place.

1us detractor

be my trowth I seyd þe same
and ȝet sum seyden þou xulde haue evyl grace.

ij^{us} detract[or

¶ Herk reyse sclaundyr canst þou owth telle
of Any newe thynge þat wrought was late.

1us detract[or

With-in a short whyle a thynge be-felle
I trowe þou wylt lawhȝ ryght wel þer Ate
Ffor be trowth ryght mekyl hate
If it be wyst þer of wyl growe.

ij^{us} detractor

If I may reyse þer with de-bate
I xal not spare þe seyd to sowe.

1us detractor

¶ Syr in þe tempyl a mayd þer was
calde mayd mary þe[1] trewth to tell̃
Sche semyd so holy withinne þat plas
men seyd sche was ffedde with holy Aungell̃
Sche made A vow with man nevyr to melle
but to leve chast *and* clene virgine
How evyr it be · here wombe doth swelle
and is as gret as þinne or myne.

ij^{us} detractor

¶ ȝa þat old shrewe joseph my trowth I plyght
was so Anameryd upon þat mayd
þat of hyre bewte whan he had syght
He sesyd nat tyll̃ had here a-sayd.

1us detractor

Fo. 76 A nay nay wel wers she hath hym payd
Sum fresch̃ ȝonge galaunt she loveth wel more
þat his leggys to here hath leyd
and þat doth greve þe old man sore.

ij^{us} detractor

¶ be my trewth̃ al may wel be
ffor fresch̃ *and* fayr she is to syght

[1] Some miswritten letter before *þe* crossed through.

And such a mursel as semyth me
Wolde cause A ȝonge man to haue delyght.

1us detractor

Such̄ a ȝonge damesel of bewte bryght
And of schap so comely Also
Of hire tayle ofte tyme be lyght
and rygh[1] tekyl vndyr þe too.

ijus detractor

¶ that olde cokolde was evyl be-gylyd
to þat fresche wench̄ whan he was wedde
now muste he faderyn A-nothyr ma*n*nys chylde
and w*ith* his swynke he xal be fedde.

1us detractor

* A ȝonge man may do more chere in bedde
to A ȝonge wench̄ þan may An olde
þ*at* is þe cawse such̄ lawe is ledde
þat many a man is a kokewolde.

hic sedet episcopus Abiȝachar inter duos legis doctores et audientes hanc de-famocionem vocat ad se detractores dicens

Ep*iscop*us

¶ Herke ȝe felawys why speke ȝe such̄ schame
of þat good virgyn ffayr mayd mary
ȝe be a-cursyd · so hire for to defame
She þat is of lyff so good *and* holy
Of hire to speke suche velany
ȝe make my*n* hert ful hevy of mood
Fo. 76v I charge ȝow sese of ȝoure fals cry
Ffor sche is sybbe of my*n* owyn blood.

ijus detractor

¶ Syb of þi kyn þow þat she be
all̄ gret w*ith* chylde hire wombe doth swelle
Do calle here hedyr þ*i*-self xal se
þat it is trewthe þat I þe telle.

1us detractor

Sere ffor ȝo*ur* sake I xal kepe cowncelle
ȝow for to greve I am ryght loth
But lest syr*ys* lyst what seyth þe belle
Oure fayr mayd now gret w*ith* childe goth.

[1] So in MS. * A paragraph mark has been erased here.

primus doctor legis

¶ Take good heed serys what ȝe doth say
A-vyse ȝow wele what ȝe present
ȝyf þis be fownd fals a-nothyr day
Ful sore ȝe xal ȝour tale repent.

ij^{us} detractor

Sere þe mayd for sothe is good *and* gent
bothe comely *and* gay *and* a fayr wench
And feetly with help sche can consent
to set A cokewolde on þe hye benche.

ij^{us} doctor legis

¶ ȝe be to besy of ȝour langage
I hope to god ȝow fals to preve
It were gret rewthe shę xuldë so outrage
or with such synne to myscheve.

Episcopus

This evy talys my hert doth greve
of hire to here such fowle dalyawnce
If she be fowndyn in suche repreve
she xal sore rew here governawns.

¶ Sym̃ somnore in hast wend þou þi way
byd Joseph *and* his wyff be name
Fo. 77 At þe coorte to Appere þis day
here hem to pourge of here defame
Sey þat I here of hem grett schame
and þat doth me gret hevynes
if þei be clene with-owtyn blame
byd hem come hedyr *and* shew wyttnes.

Den̄

¶ Att̄ redy sere I xal hem calle
here at ȝour courte for to appere
And yf I may hem mete with att̄
I hope ryght sone þei xal ben here
A-wey serys lete me com nere
A man of wurchep here comyth to place
of curtesy me semyth ȝe be to lere
Do of ȝour hodys with an evyl grace.

¶ Do me sum wurchep be-for my face
or be my trowth I xal ȝow make
If þat I rolle ȝow up in my race
Ffor fere I xal do ȝour ars qwake

But 3it sum mede *and* 3e me take
I wyl with-drawe my gret rough toth
gold or sylvyr I wol not for-sake
but evyn as aⁿ somnor*ys* doth.

¶ A Joseph good day with þi ffayr spowse
my lorde þe buschop hath for 3ow sent
it is hym tolde þat in þin house
A cuckolde is bowe is ech nyght bent
he þat shett þe bolt · is lyke to be schent
Ffayre mayde þat tale 3e kan best telle
now be 3oure trowth telle 3*our* entent
dede not þe Archere plese 3ow ryght wel.

Maria

Fo. 77v ¶ Of god in hevyn I take wyttnes
þat synful werk was nevyr my thought[1]
I am a mayd 3it of pure clennes
lyke as I was in to þis werd brought.

Deⁿ

Othyr wyttnes xal non be sought
þ*ou* art with childe eche man may se
I charge 3ow bothe 3e tary[2] nought
but to þe buschop comⁿ forth with me.

Joseph

¶ To þe buschop with 3ow we wende
of oure purgacion hawe we no dowth.

Maria

Almyghty god xal be oure frende
Whan þe trewthe is tryed owth.

Deⁿ

3a on þis wyse excusyth here every scowte
Whan here owyn synne hem doth defame
but lowly þan þei gyn to lowth
Whan þei be gylty *and* fowndyn in blame.

¶ Ther-fo*re* com forth cokewolde be name
þe busschop xal 3*our* lyff appose
Com forth Also 3e goodly dame
A clene huswyff as I suppose
I xal 3ow tellyn with-owtyn glose.

[1] *werk* first written and crossed through.
[2] *t* written over some other letter.

and ȝe were myn *with* owtyn lak
I wolde ech̄ day be-schrewe ȝ*our* nose
and ȝe dede brynge me such̄ a pak.

¶ My lord þe buschop here haue I brought
þis goodly copyl at ȝ*our* byddyng
and as me semyth as be here fraught
Ffayr chylde lullay sone must she syng.

1us detractor

Fo. 78 To here a credyl *and* ȝe wolde brynge
ȝe myght saue mony in here purse
be-cawse she is ȝ*our* cosyn ȝynge
I pray ȝow sere lete here nevyr fare þe wers.

Epi*scop*us

¶ Alas mary what hast þ*ou* wrought
I am a schamyd evyn for þ*i* sake
how hast þ*ou* chaungyd þ*in* holy thought
dude old joseph *with* strenght þe take
Or hast þ*ou* chosyn a-nother make
by whom þ*ou* art þus brought in schame
telle me who hath wrought þis wrake
how hast þ*ou* lost þ*in* holy name.

Maria

¶ My name I hope is saff *and* sownde
god to wyttnes I am a mayd
of ffleschly lust *and* gostly wownde
In dede · nere thought · I nevyr a-sayd.

1us doctor leg*is*

how xulde þ*i* wombe þus be arayd
So grettly swollyn as þ*at* it is
but if su*m* man þe had ovyr-layd
þ*i* wombe xulde never be so gret i-wys.

ij^{us} doctor leg*is*

¶ Herke þ*ou* joseph I am afrayd
þ*at* þ*ou* hast wrought þis opyn synne
þis woman þ*ou* hast þus be-trayd
with gret flaterynge or su*m* fals gynne.

ij^{us} detractor

Now be myn trowth̄ ȝe hytte þe pynne
with þ*at* purpose in feyth I holde

telle now how *þou* þus hire dudyst wynne
Ore knowlych *þi* self ffor a cockewold.

Joseph

Fo. 78v[1] ¶ Sche is for me a trewe clene mayde
And I for hire am clene Also
of ffleschly synne I nevyr a-sayde
Sythyn *þat* sch̄ was weddyd me to.

Epi*scop*us

Thu xalt not schape from vs ȝitt so
Ffyrst *þou* xalte tellyn us a-nother lay
Streyt to *þe* Awter *þou* xalt go
þe drynge of vengeawns *þer* to a-say.

¶ here is *þe* botel of goddys vengeauns
this drynk xal be now̄ *þi* purgacion
þis [hath][2] suche vertu by goddys ordenauns
þat what man drynk of *þis* potacion
And goth̄[3] *ser*teyn in *p*rocessyon̄
here in *þis* place *þis* Awtere abǫwth
If he be gylty sum maculacion
Pleyn in his face xal shewe it owth.

¶ Iff *þou* be gylty telle us lete se
Ou*er* godys myght be not to bolde
If *þou* *p*resume[4] *and* gylty be
god *þou* dost greve many afolde.

Joseph

I am not gylty as I fyrst tolde
All̄ myghty god I take wytnes.

Epi*scop*us

than *þis* drynke in hast *þou* holde
and on *p*rocessyon anon *þe* dresse.

hic joseph bibit et *sepcies circuiuit altare dicens*

Joseph

¶ This drynk I take wi*th* meke entent
as I am gyltles to god I pray
Fo. 79 Lord as *þou* art omnypotente
on me *þou* shewe *þe* trowth *þis* day. *modo bibit.*
About *þis* Awtere I take *þe* way

[1] The writing on this page is freer and less neat.

[2] The word *hath* is written above the line in another ink—but probably by the scribe.

[3] MS. *Angoth* with *d* written above the line.

[4] *presue* first written and crossed through.

O gracyous god help þi servaunt
As I am gyltles A-ȝen ȝon may
þin hand of mercy þis tyme me graunt.

Deñ

¶ This olde shrewe may not wele gon
longe he taryeth to go A-bowth
lyfte up þi feet sett forth þi toñ
or be my trewth þou getyst a clowte.

ij^{us} detractor

now sere evyl Thedom com to þi snowte
What heylyght þi leggys now to be lame
þou dedyst hem put ryght freschly owte
Whan þou dedyst pley with ȝon ȝonge dame.

1 detractor

¶ I pray to god gyf hym myschawns
hese leggys[1] here do folde for Age
but with þis damysel whan he dede dawns
þe olde charle had ryght gret corage.

Deñ

The shrewe was þan sett in a dotage
and had good lust þat tyme to pleyn
ȝaff sche not ȝow cawdel to potage
whan ȝe had don to comforte ȝour brayn.

Joseph

¶ A gracyous god help me þis tyde
ageyn þis pepyl þat me doth fame
as I nevyr more dede towch here syde
þis day help me fro werdly schame
A-bowte þis awtere to kepe my fame
vij tymes I haue gon rownd abowte
Fo. 79^{v} If I be wurthy to suffyr blame
O ryghtful god my synne shewe[2] owughte.

Epi*scop*us

¶ Joseph with hert thank god þi lorde
Whos heyȝ mercy doth the excuse
Ffor þi purgacion we xal recorde
With hyre of synne þou dedyst never muse
But Mary þi-self mayst not refuse
Aſt grett with chylde we se þe stonde

[1] The *y* is written over an original *e* (in the same ink).
[2] *sw* miswritten before *shewe*.

What mystyr man dede þe mys-vse
Why hast þou synned Ageyn þin husbonde.

Maria

¶ I trespacyd nevyr with erthely wyght
þer of I hope þurowe goddys sonde
Here to be purgyd be-fore 3our syght
Ffrom all̃ synne clene · lyke as myn husbonde
Take me þe botel out of 3our honde
Here xal I drynke be-forn 3our face
A-bowth þis Awtere than xal I fonde
Vij tymes to go by godys grace.

1us doctor legis

¶ Se þis bolde bysmare wolde presume
Ageyn god to preve his myght
þow goddys vengeauns hyre xuld consume[1]
Sche wyl not telle hyre fals delyght
þou art with chylde we se in syght
to us þi wombe þe doth accuse
þer was nevyr woman 3itt in such plyght
þat ffrom mankynde hyre kowde excuse.

1us detractor

¶ in Ffeyth I suppose þat þis woman slepte
Fo. 80 With-owtyn all̃ coverte whyll̃ þat it dede snowe
And a flake þer of in to hyre mowthe crepte
and þer of þe chylde in hyre wombe doth growe.

ijus detractor

Than be-ware dame for this is wel i-knowe
whan it is born yf þat þe sunne shyne
it wyl turne to watyr ageyn as I trowe
ffor snow on to watyr doth̃ evyr more reclyne[2].

ijus doctor legis

¶ with goddys hy3 myght loke þou not jape
of þi purgacion wel þe Avyse
yf þou be gylty þou mayst not schape
be-ware evyr of god þat ryghtful justyce
if god with vengeauns set on þe his syse
not only þou but all̃ þi kyn is schamyd
bettyr it is to telle þe trewth devyse

[1] Some word—possibly *persume*—first written and crossed through.
[2] *reu* first written and crossed through.

than god for to greve *and* of hym be gramyd.

Maria

¶ I trostyn in his grace I xal hym nevyr greve
his servaunt I am in worde dede *and* thought
A mayd vndefyled I hope he xal me preve
I pray 3ow lett me nought.

Ep*iscop*us

Now be þat good lord þat all þis werd hath wrought
If god on þe shewe ony manyr tokyn
purgac*i*on I trowe was nevyr so dere bowth
If I may on the in Any wyse be wrokyn.

¶ holde here þe botel *and* take a large draught
and abowth the Awtere go þi processyon.

Maria

to god in þis case my cawse I haue be-taught
lorde thorwe þin helpe I drynke of þis potacyon.

hic beata uirgo bibit de potacione et postea circuiuit altare dicens

Maria

Fo. 80v (marked 80 twice, one figure faded and perhaps crossed through)

God as I nevyr knew of mannys maculacion
but evyr haue lyued in trewe virginite
send me þis day þin holy consolacion
þat all þis fayr peple my clennes may se.

¶ O gracyous god as þou hast chose me
ffor to be þi modyr of me to be born
saue þi tabernacle þat clene is kepte for þe
which now am put at repref *and* skorn
Gabryel me tolde with wordys he be-forn
þat 3e of 3our goodnes wold be-come my chylde
help now of 3our hy3ness my wurchep be not lorn
A dere sone I pray 3ow help 3our modyr mylde.

Ep*iscop*us

¶ Almyghty god what may þis mene
ffor all þe drynke of goddys potacyon
þis woman with chylde is fayr *and* clene
with-owtyn fowle spotte or maculacion
I can nat be non ymagynacion
Preve hyre gylty *and* synful of lyff
it shewith opynly by here purgacion
Sche is clene mayde bothe modyr *and* wyff.

1us detracto[r

¶ Be my fadyr sowle here is gret gyle
be-cawse sche is syb of ȝ*our* kynreed
þe drynk is chaungyd by su*m* fals wyle
þat sche no shame xuld haue þis steed.

Ep*iscopus*

Be-cawse þ*ou* demyst þat we do falshede
and for þ*ou* dedyst hem fyrst defame
þ*ou* xalt ryght here magre þ*in* heed
beforn all̃ þis pepyl drynk of þ*e* same.

1us detractor

Fo. 81 ¶ Syr in good ffeyth oo draught I pulle
If these to drynker*ys* haue not All̃ spent.

hic bibit et scenciens dolorem in capite cadit et *dicit*

Out out Alas what heylith my sculle
A myn heed w*ith* ffyre me thynkyht is brent
Mercy good mary I do me repent
of my cursyd *and* ffals langag̃e[1].

Maria

Now god lord in hevyn omnypotent
of his gret mercy ȝ*our* seknes aswage.

Ep*iscopus*

¶ We all̃ on knes fall̃ here on grownd
þ*ou* goddys hande-mayd prayng for grace
all̃ cursyd langage *and* schame on sownd[2]
good mary ffor-ȝeve us here in þis place.

Maria

Now god for-ȝeve ȝow all̃ ȝowr*e* trespace
and also for-ȝeve ȝow all̃ defamac*i*on
þ*at* ȝe haue sayd both̃ mor*e* and lesse
to myn hynderawnce *and* maculac*i*on.

Ep*iscopus*

¶ Now blyssyd virgyne we thank ȝow all̃e
of ȝour*e* good hert *and* gret pacyens
we wyl go w*ith* ȝow hom to ȝ*our* hall̃e
to do ȝow servys w*ith* hyȝ reverens
I thank ȝow hertyly of ȝoure benevolens
On to ȝ*our* owyn hous I pray ȝow ȝe goo

Maria

[1] A thick line has been drawn over the original line dividing this speech and the next.

[2] The *w* has been written by the scribe over another letter—possibly a *u*.

and take þis pepyl hom *with* ȝow hens
I am not dysposyd to passyn hens froo.

Epi*scop*us

* Than ffare wel mayden *and* pure virgyne
fare wel trewe hand-mayd of god in blys
we aⁿ to ȝow lowly inclyne
and take oure leve of ȝow as wurthy is.

Maria

Fo. 81ᵛ Aⁿ myghty god ȝ*our* weys wys se[1]
Ffor þat hyȝ lord is most of myght
he mote ȝow spede þat ȝe not mys
In hevyn of hym to haue A syght.

Joseph

¶ Honouryd in hevyn be þ*at* hyȝ lord
whos endles grace is so habundaunt
þat he doth shewe þe trewe recorde
of iche wyhgt*e* þat is his trewe servaunt
That lord to wurchepe *with* hert plesaunt
we bothe be bownd ryght on þis place
which oure purgacyon us dyde graunt
and prevyd us[2] pur*e* by hieȝ grace.

Maria

¶ Ffor sothe good spowse I thank hy*m* hyȝly
Of his good grace for oure purgac*i*on
oure clennesse is knowyn ful opynly
be vertu of his grett consolac*i*on

Remainder of Fo. 81ᵛ—4⅞ inches—left blank.

explicit cum gaudio amen.[3]

Fo. 82 ¶ Joseph

LOrd What travayl to man is Wrought
Rest in þis werd be-hovyth hy*m* noⁿ
Octauyan oure Emp*er*our sadly hath be-sought
Our*e* trybute hy*m* to bere · ffolk must forth ichon
It is cryed in every bourgh *and* cety be name

* No paragraph sign here in MS.

[1] This *se* stands after *wys* (apparently in the same ink and the same hand) as a separate word.

[2] Some miswritten word or a second *pure* between *us* and *pure* crossed through.

[3] Scribbled in a later hand enclosed in rudely scribbled flourishes.

I þat am a pore tymbre wryth · born of þe blood of dauyd
þe Emperorys comawndement I must holde with
And ellys I were to blame.

¶ Now my wyff mary · what sey ȝe to this
For sekyr nedys I must fforth wende
On to þe cyte of bedleem ffer hens i-wys
Þus to labore I must my body bende.

Maria

Myn husbond *and* my spowse with ȝow wyl I wende
A syght of þat cyte ffayn wolde I se
If I myght of myn Alye ony þer ffynde
It wolde be grett joye on to me.

Joseph

¶ My Spowse ȝe be with childe . I fere ȝow to kary
Ffor me semyth it were werkys wylde
but ȝow to plese ryght ffayn wold I
ȝitt women ben ethe to greve · whan þei be with childe
now latt us Fforth wende as ffast as we may
and al-myghty god spede us in oure jurnay.

Maria

¶ A my swete husbond · wolde ȝe telle to me
What tre is ȝond standynge vpon ȝon hylle.

Joseph

Ffor sothe mary it is clepyd A chery tre
In tyme of ȝere · ȝe myght ffede ȝow þeron ȝour Ffylle.

Maria

¶ Turne A-geyn husbond *and* beholde ȝon tre
how þat it blomyght now so swetly.

Joseph

Fo. 82v Cum on Mary þat we worn At ȝon Cyte
or ellys we may be blamyd I telle ȝow lythly.

Maria

¶ Now my spowse I pray ȝow to be-hold
How þe cheryes growyn vpon ȝon tre
Ffor to haue þer-of ryght ffayn I wold
and it plesyd ȝow to labore so mech for me.

Joseph

¶ ȝour desyre to ffulfylle I xal Assay sekyrly
Ow · to plucke ȝow of these cheries · it is a werk wylde
Ffor þe tre is so hyȝ · it wol not be lyghtly
þerfore lete hym pluk ȝow cheryes · be-gatt ȝow with childe.

Maria

¶ Now good lord I pray þe · graunt me þis boun
to haue of þese cheries *and* it be ȝ*our* wylle
now I thank it god · þis tre bowyth to me dowñ
I may now gaderyn A-nowe · *and* etyn my ffylle.

joseph

¶ Ow · I know weyl I haue offendyd my god *in* trinyte
Spekyng to my spowse these vnkynde wurdys
Ffor now I beleve wel it may non other be
but þ*at* my spowse beryght þe kyngys son of blys
He help us now at our*e* nede
of þe kynrede of jesse · worthely were ȝe bor*e*
Kyng*ys and* patryarkys ȝow be-ffor*e*
all þese wurthy · of ȝ*our* kynred · wor*e*
as clerkys in story rede. ·

Maria

¶ Now gramercy husbond for ȝ*our* report
in our*e* weys wysely late us forth wende
þe fadyr all myghty he be our*e* comfort
þe holy•gost gloryous · he be our*e* frende.

Joseph

Fo. 83 ¶ Heyl wurchepful ser*e and* good day
A ceteceyn of þis cyte · ȝe seme to be
of herborwe ffor spowse *and* me I ȝow pr*ay*
Ffor trewly þis woman is fful were
And fayn At reste ser*e* wold she be
We wolde ffulffylle þe byddynge of our*e* emper*our*
Ffor to pay trybute As ryght is our*e*
and to kepe our*e* self ffrom dolowre
We are come to þis cyte.

Ciues

¶ Ser*e* ostage in þis town know I non
þin Wyff *and* þ*ou* in for to slepe
this cete · is be-sett · w*ith* pepyl every won
And ȝett þei ly w*ith*-owte fful every strete.

¶ W*ith*-inne no wall man comyst þ*ou* nowth
Be þ*ou* onys w*ith*-inne þe cyte gate
on-ethys in þe strete A place may be sowth
þ*er* on to rest w*ith*-owte debate.

Joseph

¶ Nay sere debate · þat wyl I nowth
aⁿ such thyngys passyn my powere
but ȝitt my care *and* aⁿ my thought
is for Mary my derlynge dere.

¶ A Swete Wyff · what xal we do
wher xal we logge þis nyght
on to þe ffadyr of heffne pray we so
vs to kepe ffrom every wykkyd whyt.

Ciues

¶ Good man O word I wyl þe sey
If þou wylt do by þe counsel of me
ȝondyr is An hous of haras þat stant be þe wey
Amonge þe bestys herboryd may ȝe be.

Maria

Fo. 83ᵛ ¶ Now þe fadyr of hefne he mut ȝow ȝelde
His sone in my wombe forsothe he is
He kepe þe *and* þi good be fryth *and* ffelde
go we hens husbond for now tyme it is.

* But herk now good husbond a new relacyoⁿ[1]
which in my self I know ryght weⁿ
Cryst in me hath take in-carnacion
Sone wele be borne þe trowth I fele.

¶ In þis pore logge my chawmere I take
here for to A-byde þe blyssyd byrth
of hym þat aⁿ þis werd dude make
be-twyn myn sydys I fele he styrth.

Joseph

¶ god be þin help spowse it swemyth me sore
þus febyly loggyd *and* in so pore degre
goddys sone amonge bes*tys* to be bore
his wou*n*dyr werkys ffulfyllyd must be.

¶ In An hous þat is desolat wi*th*-owty Any waⁿ
Ffyer nor wood non here is.

Maria

Joseph myn husbond a-bydyn here I xal
ffor here wyl be born þe Kyng*ys* sone of blys.

* No paragraph sign in the MS. here.
[1] *ral* first written (for *rel*) and crossed through.

Joseph

¶ Now jentyll wyff be of good myrth
and if ȝe wyl owght haue telle me what ȝe thynk
I xal not spar*e* for schep nor derth[1]
now telle me ȝo*ur* lust of mete *and* drynk.

Maria

¶ Ffor mete *and* drynk lust I ryght nowth
all-myghty god my fode xal be
now þ*at* I am in chawmer*e* brought
I hope ryght well my chylde to se
Fo. 84 Therfor*e* husbond of ȝo*ur* honeste
A-voyd ȝow hens out of þis place
And I a-lone w*ith* humylite
here xal abyde goddys hyȝ grace.

Joseph

¶ All redy wyff ȝow for to plese
I wyl go hens out of ȝo*ur* way
and seke su*m* mydwyuys ȝow for to ese
Whan þ*at* ȝe trauayle of childe þis day
Ffar*e* well trewe wyff *and* also clene may
God be ȝo*ur* comforte in trinyte.

Maria

to god in hevyn for ȝow I pray
He ȝow p*re*serve wher so ȝe be.

hic dum joseph est Absens parit Maria filium vnigenitum.

Joseph

¶ Now god of whom comyth all releffe
And as all grace in þ*e* is grownde
So saue my wyff from hurt *and* greffe
tyl I sum mydwyuys for here haue fownde
Travelynge women in car*e* be bownde
w*ith* grete throwys whan þei do grone
god helpe my wyff þ*at* sche not swownde
I am ful sory sche is a-lone.

¶ It is not co*n*uenyent a man to be
þ*er* women gon in travalynge
wher fore su*m* mydwyff fayn wold I se
my wyff to helpe þ*at* is so ȝenge.

[1] *derke* first written and crossed through.

Fo. 84v

zelomy

¶ Why makyst þ*ou* man suche mornyng
tell̄ me su*m* dele of ȝ*our* gret mone.

Joseph

My wyf is now in gret longynge
trauelyng of chylde *and* is a-lone
Ffor godys loue þ*at* sytt in trone
as ȝe myd-wyuys þ*at* kan ȝ*our* good
help my ȝonge spowse in hast a-none
I drede me sor*e* of þ*at* fayr food.

Salome

be of good cher*e* *and* of glad mood
we ij mydwyuys w*ith* þ*e* wyll̄ go
þ*er* was nevyr woman in such plyght stood
but we were redy here help to do.

¶ My name is Salomee all̄ men me knowe
Ffor a mydwyff of wurthy fame
Whan women travayl grace doth̄ growe
þ*er* as I come I had nevyr shame.

zelomye

And I am zelomye men knowe my name
We tweyn w*ith* the wyl go togedyr
and help þ*i* wyff fro hurt *and* grame
Com̄ forth̄ joseph go we streyth̄ thedyr.

Joseph

¶ I thank ȝow damys · ȝe comforte my lyff
streyte to my spowse walke we þ*e* way
In þis pore logge lyght mary my wyff
hyr*e* for to comforte gode frendys a-say.

Salome

We dar*e* not entre þis logge in fay
þ*er* is þ*er*-in so gret bryghtnes
mone be nyght nor su*n*ne be day
Fo. 85 Shone nevyr so clere in þ*er* lyghtnesse.

zelomye

¶ In to þis hous dare I not gom̄
þ*e* wou*n*dyrffull̄ lyght doth me affray.

Joseph

than wyl my-self gon in Alon
and chere my wyff if þ*at* I may

Alł heyl maydon *and* wyff I say
how dost þ*ou* fare telle me þ*i* chere
the for to comforte in gesyne þis day
tweyn gode mydwyuis I haue brought here.

¶ The for to helpe þat art in harde bonde
zelomye · And salomee be com̃ w*ith* me
Ffor dowte of drede w*ith*-owte þei do stond
and dare not come in for lyght þat they se.

Maria

hic maria subridendo dicat · Maria.

The myght of þe godhede in his mageste
Wyl not be hyd now at þis whyle
the chylde þat is born wyl p*reve* his modyr fre
A very clene mayde *and* þ*er*fore I smyle.

Joseph

¶ Why do 3e lawghe[1] wyff 3e be to blame
I pray 3ow spowse do no more so
In happ þe mydwyuys wyl take it to grame
and at 3o*ur* nede helpe wele non do *
Iff 3e haue nede of mydwyuys lo
p*er* auenture thei wyl gon hens
þ*er*for be sad *and* 3e may so
And wynnyth alł þe mydwyuis good diligens.

Maria

Fo. 85v ¶ husbond I p*ray* 3ow dysplese 3ow nowth
þow þat I lawghe · *and* gret joye haue
here is þe chylde þis werd hath wrought
born now of me þat alł thynge xal saue.

Joseph

I Aske 3ow grace for I dyde raue
O gracyous childe I aske mercy
As þ*ou* art lord *and* I but knaue
Ffor-3eue me now my gret foly.

¶ Alas mydwyuis what haue I seyd
I pray 3ow com to us more nere
Ffor here I fynde my wyff a mayd
and in here Arme a chyld hath here

[1] A miswritten final letter (? *te* or *e*) deleted and *e* written above.
* *ȝelloñy* roughly scribbled here in faint ink.

bothe mayd *and* modyr sc̄h is in ffer*e*
þ*at* god wole haue · may nevyr mor*e* fayle.
modyr on erth̄ was nevyr non cler*e*
W*ith*-owth sche had in byrth̄ travayle.

zelomy

¶ In byrth̄ trauayle muste sche nedys haue
or ellys no chylde of her*e* is born.

Joseph

I pray 3ow dame *and* 3e vowc̄h-saue
com se þ*e* chylde my wyff be-forn.

Salome

Grete god be in þis place
Swete systyr how far*e* 3e.

Maria

I thank þ*e* fadyr of his hy3 grace
his owyn son *and* my chylde her*e* 3e may se.

zelomye

¶ Alt̄ heyl mary *and* ryght good morn̄
Who was mydwyfe of þis ffayr chyld.

Maria

he þ*at* no thynge wyl haue for-lorn̄
Sent me þis babe *and* I mayd mylde.

zelomye

Fo. 86 (H quire) ¶ W*ith* honde lete me now towc̄h *and* fele
yf 3e haue nede of medycyn̄
I xal 3ow comforte *and* helpe ryght wele
As other women yf 3e haue pyn̄.

Maria

Of þis fayr byrth̄ þ*at* here is myn̄
Peyne ner*e* grevynge fele I ryght non̄
I am clene mayde *and* pur*e* virgyn̄
tast w*ith* 3our hand 3our-self a-lon

hic palpat zelomye beatam mariam virginem dicens

zelomy

¶ O myghtfull̄ god haue mercy on me
A merveyle þ*at* nevyr was herd be-forn
Her*e* opynly I fele *and* se
A fayr chylde of a maydon is born̄
And nedyth no waschynge as other don̄
Fful clene *and* pur*e* for soth̄ is he
w*ith*-outyn spot or ony polucyon̄
his modyr nott hurte of virgynite.

¶ Coom nere gode systyr Salome
be-holde þe brestys of þis clene mayd
Fful of fayr mylke how þat þei be
And hyre chylde clene as I fyrst sayd
As other ben · nowth fowle arayd
but clene *and* pure bothe modyr *and* chylde
Of þis matyr I am dysmayd[1]
to se them both̄ thus vndefyled.

Salome

¶ It is not trewe it may nevyr be
þat bothe be clene I can not be-leve
a mayde mylke haue[2] · never man dyde se
ne woman bere chylde with-owte grett greve.

Fo. 86v ¶*I xal nèvyr trowe it but I it preve
With hand towchynge but I Assay
in my conscience it may nevyr cleue
þat sche hath chylde *and* is a may.

Maria

¶ ȝow for to putt clene out of dowth
towch̄ with ȝour hand *and* wele a-say
Wysely ransake *and* trye þe trewthe owth
Whethyr I be fowlyd or a clene may.[3]

hic tangit salomee marie et cum arescerit manus eius vlulando[4] *et quasi flendo dicit*

Salomee

¶†Alas Alas *and* Wele a-Waye
Ffor my grett dowth *and* fals beleve
myne hand is ded *and* drye as claye
my fals vntrost hath wrought myscheve.

¶ Alas þe tyme þat I was born̄
thus to offende A-ȝens goddys myght
myn handys power is now all̄ lorn

[1] *dyf* first written for *dys* and crossed through.

[2] The word *haue* is crossed through in darker ink and the contraction for *ys* has been added, also in darker ink and another hand, to *mayd*.

* This paragraph sign seems inserted by mistake.

[3] *ransak* roughly scribbled in the margin here.

[4] There is an erasure in this word; the second *l* is adapted from some other letter.

† This paragraph sign again seems inserted by mistake.

Styff as a stykke *and* may nowth plyght
Ffor I dede tempte þis mayde so bryght
And helde A-3ens here pure clennes
In grett myscheff now am I pyght
Alas alas ffor my lewdnes.

¶ O lord of myght þ*ou* knowyst þ*e* trowth
þ*at* I haue evyr had dred of þ*e*
on every power whyght evyr I haue rowthe
and 3ove hem almes for loue of þ*e*
Bothe wyff *and* wedowe þ*at* Askyght for the
And frendles chylderyn þ*at* haddyn grett nede
Fo. 87 I dude them cur*e* *and* all for the
and toke no rewarde of them nor mede.

¶ Now as a wrecch ffor fals be-leve
þ*at* I shewyd in temptynge þis mayde
my hand is ded *and* doth me greve
Alas þ*at* evyr I her*e* assayde.

Angelus[1]

Woman þ*i* sorwe to haue de-layde[2]
wurchep þ*at* childe þ*at* þ*er* is born
towch þ*e* clothis þ*er* he is layde
ffor he xal saue all þ*at* is lorn.

Salomee

¶ O gloryous chylde *and* kynge of blysse
I aske 3ow mercy for my trespace
I knowlege my synne · I demyd a-mys
O blyssyd babe grawnt me sum grace
Of 3ow mayde Also here in þis place
I aske mercy knelynge on kne
moste holy mayde grawnt me solace
Sum wurde of comforte sey now to me.

Maria

¶ As goddys Aungel to 3ow dede telle
my chyld is medycyn ffor every sor
towch his clothis be my cowncelle
3owr*e* hand ful sone he wyl restor.

[1] From here to the end of this play the initial of the name of speaker is marked with a red stroke.

[2] *leyde* originally written, the *e* altered in slightly darker ink to *a*.

hic salomee tangit fimbriam Christi dicens Salomee

A now blyssyd be þis chylde eu*er* mor*e*
þ*e* sone of god for sothe he is
Hath helyd my*n* hand þ*at* was for-lor*e*
thorwe ffals be-leve *and* demynge a-mys.

Fo. 87ᵛ ¶ In every place I xal telle þis
Of a clene mayd þ*at* god is born
And in our*e* lyknes god now clad is
Mankend to saue þ*at* was for-lorn
His modyr a mayde as sche was be-forn̄
natt fowle polutyd as other women be
but fayr *and* fresch as rose on thorn̄
Lely wyte · clene w*ith* pur*e* virginyte.

¶ Of þis blyssyd babe my leve now do I take
and also of ȝow · hyȝ modyr of blysse
Of þis grett meracle mor*e* knowlege to make
I xal go telle it in iche place i-wys.

Maria

Ffar*e* wel good dame *and* god ȝ*our* wey wysse
In alt̄ ȝ*our* jurnay god be ȝ*our* spede
and of his hyȝ mercy þ*at* lord so ȝow blysse
þ*at* ȝe nevyr offende mor*e* in word thought nor*e* dede.

zelomy

¶ And I Also do take my leve her*e*
Of alt̄ þis blyssyd good company
praynge ȝ*our* grace bothe fer*e* *and* ner*e*
On us to spede ȝ*our* endles mercy.

Joseph

¶ The blyssyng of þ*at* lord þ*at* is most myghty
mote sprede on ȝow in every place
of alt̄ ȝ*our* enmyes to haue þ*e* victory
God þ*at* best may grawnt ȝow his grace. Amen.

Fo. 88 left blank.

Fo. 88v *Angelus ad pastores dicit* [Gloria in excelsis deo.[1]]

Angelus

JOye to god þat sytt in hevyn̄
And pes to man on erthe grownde
A chylde is born be-nethe þe levyn
thurwe hym many ffolke xul be vn-bownde
Sacramentys þer xul be vij
Wonnyn þurowe[2] þat childys wounde
Therfore I synge A joyful stevene
þe flowre of frenchep now is founde
God þat wonyght on hyȝ[3]
he is gloryed mannys gost to wynne
he hath sent salue to mannys synne
Pes is comyn to mannys kynne
thorwe goddys sleytys slyȝ[4].

16

1us pastor

¶ Maunfras maunfras felawe myne
I saw a grett lyght with shene[5] shyne
ȝit saw I nevyr so selkowth[6] syne
Shapyn vpon þe skyes
It is bryghtere þan þe sunne bem
It comyth ryght ouer all̄ þis rem
Evyn above bedleem̄
I saw it brenne thryes.

ij[us] pastor

¶ Thu art my brother boosras
I haue beholdyn þe same pas
I trowe it is[7] tokenynge of gras

[1] The words *Gloria in excelsis deo* have been crossed through in a different ink.

[2] This word has been crossed out in darker ink, and *thorough* (?) or *therogh* (?)—there has been some double correction—written above in another hand.

[3] An *e* has been added to *hyȝ* in different ink.

[4] *sleytys* is partly erased, and over *slyȝ* is written *hye*, and the words *wysdam̄ I saye* are added in the writing of the scribe of the interpolated Ff. 95, 96, and 112.

[5] *shene* crossed out and *bryght* written above in the hand of the same later scribe.

[6] *mervelus a* written by the same hand over *selkowth*, which is barely decipherable.

[7] Some miswritten letter after *is* crossed through by scribe.

Fo. 89 þat shynynge shewyght be-forñ
Balaam spak in *pro*phesye
A lyght xuld shyne vpon þe skye
Whan A sone[1] of a mayd marye
In bedleem were i-born.

iij^{us} pastor

¶ thow I make lyty noyse
I am an herde þat hattyht moyse
I herde carpynge of a croyse
of Moyses in his lawe
Of a mayd a barne bornñ *
On a tre he xulde be tornñ
delyver folkes þat arn forlorn
The chylde xulde be slawe.

1us pastor

¶ Balaam spak in *pro*phecie
out of jacob xuld shyne a skye
many ffolke he xulde bye
with his bryght blood
Be þat bryght blod þat he xulde blede
he xal us brynge fro þe develys drede
as a duke most dowty in dede
thorwe his deth̃ on rode.

ij^{us} pastor

¶ Amos spak with mylde meth̃
A frute swettere than bawmys breth̃
His deth̃ · xulde slen oure sowlys deth̃
And drawe us all̃ from helle
Ther fore such̃ lyght goth be-forñ
Fo. 89^{v} In tokyn þat þe childe is bornñ
Whiche xal saue þat is for-lornñ
As *pro*phetys gonne spelle.

[1] *sone* crossed out and *chyld̃* written above in the later hand.

* These lines have been altered by the second hand thus:

thow I make lytyl noyse of this
I am an herde mañ *þat* hattyht sayyng Amys
I herde spekyng of a chyld̃ of blys
of Moyses in his lawe
Of a mayd a child̃ xuld̃ be borne.

iij^{us} pastor

¶ Danyel þe prophete þus gan speke
wyse god from woo us wreke
þi bryght hevyn *þou* to-breke
and medele þe *with* a mayde
This prophecye is now spad
Cryst in oure kend is clad
þerfore mankend may be glad
As prophet*ys* be-forn han seyd.
Gloria in excelsis deo *cantent.*

1us pastor

B[1] ¶ The prophecye of boosdras is spedly sped
now leyke we hens as þat lyght us lede
myght we se onys þat bryght on bed
oure bale[2] it wolde vnbynde
We xulde shadyr[3] for no shoure
buske[4] we us hens to bedleem boure
to se þat fayr fresch flowre
the mayde mylde in mynde.

ij^{us} pastor

¶ Lete us ffolwe *with* all oure myght
With songe *and* myrth we xul us dyght
and wurchep *with* joye þat wurthy wyght
þat lord is of mankynne
Lete us go fforthe[5] fast on hye

Fo. 90 And honowre þat babe wurthylye
with merthe songe *and* melodye
haue do þis songe be-gynne.

tunc pastores cantabunt · stella celi extirpauit · quo facto ibunt ad querendum christum.

1us pastor

A Ey · Ey · þis was a wondyr note

[1] The marginal letters B, A, C indicate the order of the passages. They are slightly rubricated. It will be noted that a third shepherd's speech is missing here. The disturbance of the text is connected with the cancelling of the angels' song at the beginning of the play. It is not irrelevant that the humorous passage marked A closely resembles a passage in the Chester Shepherds' play. It would appear to be a borrowed interpolation replacing a speech from the third shepherd.

[2] *bale* crossed out and *sorow* written above by the later hand.

[3] *shadyr* crossed out and *not let* written above by the later hand.

[4] *buske* crossed out and *go* written against it in the margin by the later hand.

[5] This *ff* is miswritten with three strokes.

þat was now songyn above *þe* sky
I haue *þat* voys fful wele I wote
Þei songe gle glo glory.

ij^{us} pastor

¶ Nay so moty the so was it nowth
I haue *þat* songe fful wele i-nv$\bar{m}$ [1]
In my wytt weyl it is wrought
It was gle glo glas glum.

iij^{us} pastor

¶ The songe me thought it was glory
and aftyr-warde he seyd us to
þer is a chylde born xal [2] be a prynce myghty
Ffor to seke *þat* chylde. I rede we go.

1us pastor

C ¶ Heyle floure of flour*ys* fayrest i-fownde
Heyle perle peerles pr*i*me rose of pr*i*se
heyl blome on bedde we xul be vn-bownde
w*i*th *þi* blody woundys *and* werkys full wyse
heyl god grettest I grete *þe* on grownde
þe gredy devyl xal grone grysly as a gryse
whan *þou* wynnyst *þis* worlde w*i*th *þi* wyde wounde
and puttyst man to paradys w*i*th plenty of prys
to loue *þe* is my delyte
Fo. 90^{v} [marked 90] Heyl floure fayr *and* fre
Lyght from *þe* trynyte
Heyl blyssyd mote *þou* be
heyl mayd*en* fayrest in syght.

ij^{us} pastor

¶ Heyl floure ovyr fflowr*ys* fowndyn in fryght [3]
Heyl Cryst kynde in oure kyth
Heyl werker of wele to wony*n* us wyth
Heyl wynnere i-wys
Heyl fformere *and* ffrende
Heyl ffellere of *þe* fende
Heyl clad in oure kende
heyl pr*i*nce of paradys.

[1] The *v* has been written by the scribe (?) over some other letter—?*o* or a half-formed *u*.

[2] *xal* written twice in MS. crossed through in different ink.

[3] So in MS. for *fryth*.

iij^{us} pastor

¶ Heyl lord ou*er* lordys *þat* lyggyst ful lowe-
Heyl kynge ovyr kyng*ys* *þi* kynrede to knowe
Heyl comely knyth *þe* deuyl to ou*er* throwe
Heyl flowr*e* of alle
Heyl werker*e* to wynne
bodyes bowndyn in synne
Heyl in a bestys bynne
Be-stad[1] in a stalle.

joseph

¶ Herdys on hylle[2]
beth not stylle
but seyth ȝ*our* wylle
to many A man
How god is born
þis mery morn
þat is for-lorn
fyndyn he can.

1us pastor

¶ We xull telle
be dale *and* hylle
How harwer*e* of helle
was born *þis* nyght
myrthis to melle
and fendys to quelle
þat were so felle
Aȝens his ryght.

ij^{us} pastor

Fo. 91 ¶ Ffar*e* wel babe *and* barne of blys
Ffar*e* wel lord *þat* lovely is
þe to wurchep *þi* feet I kys
on knes to *þe* I falle
The to wurchepe I falle on kne
all *þis* werd may joye of *þe*
now far*e* wel lorde of grett pouste
ȝa far*e* wel kynge of alle.

[1] This *d* is adapted from some miswritten letter.

[2] From line 119 to line 134 two lines are written as one divided by two black strokes and one red.

iij^{us} pastor

¶ Thow I be þe last þat take my leve
3it fayre mullynge take it nat at no greve
now fayre babe wele mut þou cheve
Ffayr chylde now haue good day
Ffare weyl myn owyn dere derlyng
I-wys þou art a ryght fayr thyng
Ffare wel my lorde *and* my swetyng
Ffare wel born in pore Aray.

Maria

¶ Now 3e herd-men wel mote 3e be
Ffor 3oure omage *and* 3our syngynge
my sone xal a-qwyte 3ow in hefne se
and 3eue 3ow aℓℓ ryght good hendynge.

Amen.

Remainder of Fo. 91—3⅝ inches—left blank.

Fo. 91^{v} blank except for the following scribblings in different hands of a later date than the MS.:

1. W. William Dere
   Polerd.
2. Wyllıam Dere.
3. John Hasycham.
4. John Taylphott of Parish Bedonson
   wee that will not when we paie
   when we would we shall saie* nay.

¶ Herode[

Fo. 92[1]

AS a lord in ryalte in non Regyoñ[2] so ryche
And rulere of aℓℓ remys I ryde in ryal a-ray
Ther is no lord of lond in lordchep to me lyche
non lofflyere[3] non lofsummere evyr lastyng is my lay.

*1 Of bewte *and* of boldnes I bere ever-more þe belle
Of mayn *and* of myght I master every man
I dynge with my dowtynes þe devyl down to helle
Ffor bothe of hevyn *and* of herth I am kyng sertayñ.

18

* Or *find*.

[1] Ff. 92 and 93 are narrower than the rest, more margin having been cut away. Half the number 18 has been thus clipped.

[2] *Regyoñ* omitted and written above the line.

[3] The *ff* is written over some other letter.

*1 No paragraph sign in MS. here.

¶ I am þe comelyeste kynge clad in gleterynge golde
ȝa·*and* þe semelyeste syre þat may be-stryde a stede
I welde att my wyll all wyght*ys* upon molde.

* ¶ ȝa and wurthely I am wrappyd in a wurthy wede
ȝe knyght*ys* so comely bothe curteys *and* kene
to my paleys wyl I passe · full prest I ȝow plyth
ȝe dukys so dowty ffolwe me be-dene
On to my ryal paleys þe wey lyth ful ryght.

¶ Wyghtly fro my stede I skyppe down in hast
to my*n* heyȝ hallys I haste me in my way
ȝe mynstrell of myrth blowe up a good blast
Whyll I go to chawmere *and* chaunge my*n* array.

1us rex

¶ Heyl be ȝe kyng*ys* tweyne
Fferre rydyng out of ȝ*our* regne
me thynkyth be ȝ*our* present*ys* seyne
ȝe sekyn oure sauyo*ur*
Ffro Saba haue I folwyd fferre
the glemynge of ȝon gay sterre
a chyldys blood xal bye vs dere
þat þer is born in best*ys* boure.

¶ My name is kynge Baltazare
Fo. 92^{v} Of prophetys speche I am ware
Therfore a ferre wey I fare
A maydenys childe to seche
Ffor he made man of þe moolde
and is kynge of hevyn holde
I wyl hym offere þe rede golde
as reson wyl me teche.

Secundus rex

¶ Melchizar þat my name is kydde
in hote loue my*n* hert is hydde
to þe blosme upon his bedde
born by best*ys* bynne
in tarys I am kynge with crowne
by bankys *and* brymmys browne
I haue trauaylid by many a towne
my lordys love to wynne.

* Paragraph sign inserted a line too high.

¶ I seke hym w*ith* ensens sote
of all̃ prestys he xal be rote
his bryght blood xal be our*e* bote
to brynge vs out of bende
The childe xal be chosyn a preste
in all̃ vertuys ffowndyn meste
be-forn his fader*ys* fayr breste
Ensens he xal up sende.

Terci*us* Rex

¶ In ypotan And Archage
I am kynge knowyn in kage
to seke a childe of Semlant sage
I haue faryn ryght ffer*re*
Jasper is my name knowyn
in many countres þ*at* ar*e* m*yn* owyn
thorwe byttyr blastys þ*at* gyn blowy*n*
I stryke after þe sterre.

Fo. 93 ¶ I brynge myrre to my p*re*sent
A byttyr lyco*ur* verament
Ffor he xal th[o]lyn[1] byttyr dent
In a maydonys flesch̃ is clad
on byttyr tre he xal be bent
Man *and* god omnypotent
w*ith* byttyr betynge his fflesch̃ be rent
tyl all̃ his blood be bledde.

Her[ode

¶ Now I regne . . . þe[2] kynge A-rayd ful Rych̃
Rollyd in ryn*ggys and* robys of array
Dukys w*ith* dentys I dryve in to þe dych̃
my dedys be ful dowty demyd be day
I xal̃ marryn þo men þ*at* r . . . n on a mych̃e[3]
and þer-inne sette here sacrement*ys* sottys . . . say[4]

[1] *tholyn* has been in great part erased and the word *suffyr* written over it by the second (Ff. 95, 96) hand.

[2] Over an illegible word and *þe, lyk a* has been written by the later hand.

[3] The latter part of this line has been altered in the second hand to (*þo*) *heretyk*ys (*þ*at) *beleuen a-mysse.*

[4] *þer-inne* has been changed to *þerin* ; *here* to *there* ; and from *sottys* to the end the line has been altered by erasure and adaptation to : *falsse þey are*

þer is no lorde in þis werde[1] *þat* lokygh me lyche[2]
Ffor to lame l . . . r*ys*[3] of þe lesse lay
I am jolyere than þe jay
Stronge thevys to steke
þat wele oure lawys breke
on þo wrecchis I wyll be wreke
and hont hem vndyr ha[y.

¶ In kyrtyl of cam*m*aka kynge am I cladde
Cruel *and* curryd in my*n* crowne knowe
I sytt in vndyr[4] sesar in my se . . e[5] sadde
Sorwyn to sottys such seed wyll I sowe
Boys now blaberyn bostynge of a baron bad
In bedde (?)[6] is born be bestys suche bost is blowe
Fo. 93v I xal prune þat paphawk *and* pr*e*vyn hy*m* as a pad[7]
Scheldys and shaftys sh . . . lh . . . y sowe[8]
my knyght*ys* xaln rydyn on rowe[9]
knave[10] chylderyn ffor to qwelle
be mahound dyngne duke of helle
Sowre deth his lyff xall selle
Such threttwolde me throw[11].

¶ Styward[12] bolde 95*
walke þ*ou* on wolde[13]

I say. The words cannot be deciphered with certainty as the adaptation is confused.

[1] An *l* has been inserted in this word.

[2] *lyche* has been altered to *lyke i-wysse.*

[3] This word, altered by the reviser to *heretykkys*, may be lo[ve]*rys* or le[ve]*rys.*

[4] *in* has been altered to *here*, and the *v* of *vndyr* to *o.*

[5] The later writer has *sette*, the *tt* being written over an erasure.

[6] This word is uncertain; the reviser has altered it to *bedlem.*

[7] *prune* altered to *prycke*, and *paphawk* to *paddoke.*

[8] Two or three words of some thirteen letters indecipherable in this line. The reviser alters *shaftys* to *sperys* and continues: *schall I ther* (*sowe*).

[9] *xaln* (or *xuln*) altered to *xalle*, and an *a* inserted between *on* and *rowe.*

[10] A *k* between *knave* and *chylderyn* crossed through by original scribe.

[11] *threttt* altered to *thrett*ys and *throw* to *ouerthrow.*

[12] *Styward* crossed through. Only the last letters *or* of the substituted word remain, the rest having been cut away with the margin.

* From line 95 to line 150 two short lines are printed in one, divided as before.

[13] *ouer mowlde* substituted by second hand for *on wolde.*

and wisely beholde
Aſſ Aboute
Iff Any thynge
shuld greve þe kynge
brynge me tydynge
if þer be ony dowte.

Senescall*us*

[¶][1] Lord kynge in crowne
I go fro towne
by bankys browne
I wyll a-byde
And *with* erys lyste
est *and* west
iff any geste
on grownde gynnyth glydė.

[*H*]*erodes nup*[2]. . .

Tunc ibit senescallus et obuiabit tribus regibus et *dicit eis*

[¶][1] Kyng*ys* iij
vndyr þis tre
In þis countre
why wyll ȝe abyde
Herowde is kynge
of þis wonynge
On to his dwellynge
now xul ȝe glyde.

1[us] Rex

[¶][1] Now lede us alle
to þe kyng*ys* halle
how it befalle
we pray to the
wyttys to wete
he may us pete
In flesshe be glete
godys frute fre.

[1] These paragraph marks have been cut away with the margin.

[2] This, which appears to be a stage direction, is faintly written in the later hand in the margin, and has been partly cut away. The second word (or words) is not certainly decipherable—? nup*er*. . . .

Senescall*us*

[¶][1] Ffolw*ith* in stownde
vpon þis grownde
to þ*e* castel rownde
I xal 3ow tech
Where[2] kynge gynny[3] wyde
vp in þis tyde
in pompe *and* pryde
his myght gynnyth reche.

[¶][1] Ser*e* kyng in trone
her*e* comyth a-none
Fo. 94 by strete *and* stone
kyng*ys* thre
They ber*e* present
what thei haue ment
ne whedyr thay arn bent
I can not se.

Herodes Rex

¶ I xal hem craue
what they haue
Iff they raue
or waxyn wood
I xal hem reve
her*e* wyttys deve
her*e* hedys cleve
And schedyn her*e* blood.

1us Rex

¶ Heyl,be þ*ou* kynge in kage ful hye
Heyl we nyghe þin halle ryght nye
Knowyst þ*ou* ought þ*at* chylde slye
He is born her*e* a-bowth
He is born of a mayd 3ynge
he xal be kynge ou*er* every kynge
We go to seke þ*at* louely thynge
to hym ffayn wolde I lowth.

[1] Paragraph marks cut away with the margin.
[2] The *h* omitted and written small above the line by the scribe.
[3] *gynny* altered by reviser to *wonyt*.

ij^{us} Rex

¶ Balaam spak in *pro*phecy
A sterre xulde ful louelye
lythtyn vpon mayd marye
comy*n* of jacobys kynne
þe childe is born *and* lyth here by
Blomyd in a madenys body
A sterre hath strekyn upon þe sky
and ledde us fayr be fenne.

iij^{us} Rex

¶ The sterre hath ledde us out of þe est
to seke a baron̄ born best
he xal be kynge of myght*ys* mest
as *pro*phecy gy*n*neth spelle
we be kyng*ys* in wey wery
Syr kynge ffor þi curtesy
telle us to þ*at* childe so louely
in what town̄ gy*n*nyth he dwelle.

herodes Rex

Fo. 94^{v} ¶ ȝe thre kyng*ys* rekenyd be rowe
ley now downe ȝ*our* wurdys lowe
Such a carpynge is vnknowe
on-rekenyd *in* my regne
I am a kynge of hyȝ degre
þ*er* xal non ben above me
I haue flore*ns* *and* fryhthis fre
parkys *and* pownd*ys* pleyne.

¶ But goth to fynde þ*at* ȝe sech
and yf ȝe knowe such a lech
and ȝe hym fynde I ȝow be-sech
comyth a-ȝen be me
And I xal be both blyth *and* bowne[1]
þ*at* all worchep to hym be done
with reuerens I xal seke hym sone
and hono*ur* hym on kne.

¶ *and* þ*er*fore kyng*ys* I ȝow pray
whan ȝe haue don ȝ*our* jurnay

[1] *do* first written for *bo* and crossed through.

come aȝen þis same way
þe trewth to me to telle
come *and* telle me as ȝe spede
and I xal qwyte ryght wel ȝ*our* mede
w*ith* gold *and* tresȝ*ur and* rych wede
w*ith* furr*ys* rych *and* wurth pelle.

1us Rex

¶ Kynge haue good day
I go my way
to seche
lord of myght
he xal be ryght
oure leche.

ij^{us} Rex

¶ Kynge fful sterne
be felde *and* ferne
I goo
to sekyn a kynge
he takyth wonynge
in woo.

iij^{us} Rex

¶ If we hy*m* fynde
oure kynge ful kynde
be a may
Ffrom kynge *and* qwen
we comy*n* aȝen
þis day.

transient.[2] Herodes Rex

¶ A Fy Fy on talys þ*at* I haue ben tolde
here be-forn my cruel kne
how xulde a barn̄ wax so bolde
be bestys yf he born be
Fo. 95[3] he is yong *and* I am̄ old
An hardy kyng of hye degre

[1] From line 199 to line 216 three lines are written in one, divided as before.
[2] This word is in a later hand, but not apparently that of the Ff. 95–6 scribe.
[3] Ff. 95 and 96 are interpolated and the writing is different, being the same as that of Fo. 112 and as that in which alterations are made in several plays, notably in the Shepherds and Magi plays and the Resurrection play. Ff. 95, 96, and 112 are not rubricated.

This daye the kynggys xal be[1] kold
If þey cum ageyne be me
My goddys I xall vp-reyse
A derke devyll with falsnese I saye
Shall cast a myst in þe kynggys eye
Be bankys *and* be[2] dalys drey·
þat be derk þei xall cum this weyys.

primus [Rex

Go we to sek owr lord *and* our lech
yon stere will us tech þe weyis full sone
To saue vs from̄ myschyff god I here be-sech
on̄ to his joyis þat we may rech
I pray hem of this bone.

℣ *Tunc ibunt reges cum muneribus ad ihesum* et *primus rex dicit*

Heyle be þou kyng Cold clade
heyll with maydynnys mylk fade
heyll I cum to þe with gold glade
As wese wrytyng bere it record
gold is þe[3] rycheste metall
And to weryng most ryall
gold I gyff þe in this hall
And know þe for my lorde.

ij^{us} r[ex

Lorde I knele vpon my kne[4]
Sote encence I offere to the
Thow xalte be þe fyrst of hyȝ degre[5]
non so mekell of myght
In goddys howse as men xall se
Thow xalt honour þe trynite
iij personys in oon gode free
And all oo lord of myght.

Fo. 95^{v} Lord I knele downe be thy bede iij^{us} r[ex
In maydyns fleshe þou arte hede
Thy name xal be[6] wyde rede
And kyng ouer all kynggys

[1] *xalbe* (one word) in M.S.
[2] A miswritten letter before *be* crossed through.
[3] Omitted and written above the line.
[4] *Knele* first written and crossed through.
[5] *dr* first written and crossed through.
[6] *xalbe* as above in MS.

Byttyr myre to þe I brynge
ffor bytter dentys oñ þe þei xaⁿ dyng
and byttyr deth xaⁿ be þy endyng
And þerfor I make mornyng [1].

Maria

Kynggys kynde
ffrome þe fende
godˢ yow defende
homwarde ȝe wende
and to your placys ȝe lende
þat ȝe xulde tende.

primus rex

Now haue we þe place fownde
To Herode go we this stownde
with owr wordys we were bownde
That we xulde cum a-geyne
go we a pace *and* sey owr spech
ffor we haue fownde our lordˢ *and* lecⁿ
Aⁿ þe truth we wyⁿ hem tecⁿ
how þe kyng is borne of a quene.

ij^{us} rex

Myn hede is [2] hevy as lympe of leede
But yf I slepe I am a-drede
My witt xaⁿ fare þe wurse
I wax hevy in lyme *and* flamke [3]
Downe I ley me vpoñ this banke
Vnder this bryght sterre i-wys.

iij^{us} rex

Broþer I must lye þe bye
I wiⁿ go neuer ouer þis stye
Tyⁿ I haue a slepe
The yong kyng *and* his moþer mary
Saue vs aⁿ [4] frome euery velany
Now Cryst vs save *and* kepe.

Primus rex

Fo. 96 Such hevynese haue vs cawght [5]
I must drynk with yow a drawght

[1] First written *mornyngys* as the rhyme demands. The *ys* contraction has, however, been erased.

[2] *is* omitted and written above the line. [3] So in MS.

[4] *aⁿ* omitted and written above the line.

[5] This line, written too far to the left, is crossed out and rewritten.

To slepe a lytyll whyle [1]
I am hevy heed' *and* footte
I xulde stumbyll at resch *and* root
And' I xuld' goo a myle.

℞ [2] *Hic dormiunt reges* et *venit Angel*us et *dic*it *eis*
Ange[lus

ȝe kynggys on̄ this hill
Werk ȝe not aftyr herodys wyll
for [3] yf ȝe do he wyll yow kyll
þis day or nyght
My lorde yow sent this tydyng
to [4] Rest yow kynggys in̄ rych clothyng
And when ȝe rysyn̄ *and* goo to your dwellyng
Tak home þe wey full ryght

whether þat ȝe be [5] wakyn̄ or slepe [6]
My lorde god' xall yow keppe
In goode tyme ȝe dede down̄ drepe
To take yowr rest
herode to þe devyll he tryst.
loke ferþer

Fo. 96ᵛ—left blank.

Fo. 97 [7] herowdys to þe devyl he tryste
to marre ȝow in a myrke [8] myste
my lord god is ful of lyste
to glathe ȝow for his geste.

¶ And þerfore kyngys whan ȝe ryse
Wendyth ferth be weys wyse
þer ȝour hall be [9] sett in syse
in dyverse londe

[1] *wyll* first written and crossed through.
[2] This and the similar sign on Fo. 95 are very roughly made.
[3] *for* omitted and written in the margin against *yf*.
[4] *to* omitted and written in the margin against *Rest*.
[5] *be* omitted and written above the line.
[6] *slepyne* first written and crossed through.
[7] With Fo. 97 the original hand is resumed.
[8] *myrke* altered by reviser to *thyrke*.
[9] Some erasure between *hall* and *be*.

ffadyr[1] of god in all thynge
hath ȝow grawntyd his swete blyssynge
he xal ȝow saue ffrom all shendynge
with his ryght honde.

Tunc surgant reges et dicat

Primus Rex

¶ A bryght sterre ledde us in to bedleem
A bryghtere thynge I saw in drem
bryghtere than þe sunne beem̄
An Aungell I saw ryght here
þe fayre flowre þat here gan falle
ffrom herowdys kynge he gan vs kalle
he taught vs hom tyll oure halle
A wey by a-nother mere.

2us Rex

¶ I saughe a syght[2]
myn hert is lyght
to wendyn home
god ffol of myght
hath us dyght
ffro develys dome.

3us Rex

¶ Oure god I blysse
he sent us i-wys
his Aungel bryght
now we wake[3]
þe wey to[4] take
home full ryght.

Fo. 97v

¶ Symeon Justus

19

I Haue be prest in jherusalem here
And tawth goddys lawe many A ȝere
desyrynge in all my mende
þat þe tyme we[5] neyhand nere
In which goddys son xul Apere

[1] þe has been added before *ffadyr* by the reviser.
[2] From line 323 to line 334 three lines are written in one, divided as before.
[3] *be* inserted before *wake* by the Ff. 95–6 hand.
[4] *to* crossed out and *whe* written above the line by the Ff. 95–6 hand.
[5] So in MS. for *were*.

in erthe to take mankende
Or I deyd þat I myght fynde
my savyo*ur* wi*th* my*n* ey to se
but þat it is so longe be-hynde
it is grett dysco*m*forte · on to me.

¶ Ffor I wax old *and* wante my myght
and be-gynne to fayle my syght
þe more I sorwe þis tyde
save only as I telle ȝow ryght
god of his grace · hath me hyght
þat blysful byrth to byde
Wherfor*e* now her*e* be-syde
to *sancta sanctorum* · wyl I go
to pray god to be my gyde
to comfort me aftyr my wo
here Symeon knelyth and *seyth*

¶ A gode god · in trinite
Whow longe xal I abyde the
tyl þat þ*ou* þ*i* son þ*ou*[1] doth sende
þat I in erth myght hym se
good lord consydyr to me
I drawe fast to An ende
þat or my strenthis fro me wende
gode lorde send dow[2] þ*i* son
þat I wi*th* my ful mende
myght wurcheppe hy*m* if I coñ[3].

Fo. 98 ¶ Bothe wi*th* my fete · *and* hondys to
to go to hym *and* handele also
my eyn to se hy*m* in certayn
my tonge for to speke hym to
and all̃ my lemys to werke *and* do
In his servyse to be bayn.
Send forth þ*i* son · my lord sovereyn
hastely A-non wi*th*-owte teryenge.
Ffor fro þis world · I wolde be ffayn
It is contrary to my levynge.

[1] So in MS. Should one þ^{n} (þ^{u}) be expanded to þan?
[2] So in MS. [3] Ange*lus* scribbled here in the margin.

Angelus[1]

¶ Symeon leff þi careful stevene
Ffor þi prayer is herd in hevene
to jherusalem ffast now wynne
And þer xalt se ful evene ·
he þat is goddys son ffor to nemene[2]
in þe templ[3] þer þou dwellyst inne
The dyrknes of orygynal synne
he xal make lyght *and* clarefye
and now þe dede xal be-gynne
whiche hath be spokyn be prophecye.

Symeon

¶ A· I thanke þe lord of grace
þat hath grauntyd me tyme *and* space
to lyve *and* byde thys
and I wyl walk now to þe place
Where I may se þi sonys face
which is my joye *and* blys
I was nevyr lyghtere i-wys
to walke · nevyr here be-forn
Ffor a mery tyme now is
Whan god my lord is born.

Anna prophetessa

¶ Al heyl symeon what tydyngys with 3ow
Why make 3e al þis myrth now
telle me whedyr 3e fare.

Symeon

Anne prophetes · *and* 3e wyst whov
So xulde 3e · I make A-vow
and all maner men þat Are
Ffor goddys son as I declare
Is born to bye mankende
Fo. 98v Oure savyour is come to sesyn oure care
þerfore haue I grett merth to wende.

¶ And þat is þe cawse I hast me
On to þe temple hym to se
and[4] þerfore lett me not good frende.

[1] Some words in another ink are written against *Angelus*, and have been clipped with the margin: *Cum do . . .*
[2] So in MS. [3] So in MS. [4] A miswritten *and* deleted.

Anna

Now blyssyd be god in trinyte
syn þat tyme is come to be
and wit*h* 3ow wyl I wende
To se my savyo*ur* ende
and wurcheppe hym Also
wit*h* all my wyll *and* my ful mende
As I am bound · now wyl I do.
*Et tunc ibu*nt *Ambo ad templu*m. et *prophetissa.*

Symeon

¶ In þe temple of god · who vndyrstod
þis day · xal be offeryd wit*h* mylde mood
which þat is kynge of Alle.
þat xal be skorgyd *and* shedde his blood
And Aftyr dyen on þe rood.
W*ith*-owtyn cawse to calle
Ffor whos passyon þer xal be-ffalle
Swych a sorwe bothe sharpe *and* smerte
þat as a swerd perce it xalle
3evene thorwe his moderys herte.

Anna prop[hetissa

¶ 3a þat xal be as I wel fende
Ffor redempcion of All mankende
þat blysse ffor to restore
Whiche hath be lost fro oute of mende
As be oure fadyr of oure owyn kende
Adam *and* Eue be-ffore.

Maria

¶ Joseph my husbond · wit*h*-owtyn mys
3e wote þat ffourty days nere is
Sythe my sonys byrth ffol ryght
Fo. 99 Wherfore we must to þe temple i-wys
þer fore to offre oure sone of blys
up to his fadyr in hyght
And I in goddys syght
puryfyed ffor to be
in clene sowle wit*h* al my myght
in presence of þe trinyte[2]

[1] *fende* has been altered to *fynde* by another hand.
[2] Lines 103–6 are written in two long lines divided by black strokes without rubrication.

Joseph

¶ To be purefyed · haue ȝe no nede
ne þi son · to be offeryd · so god me spede
ffor fyrst þou art ful clene
Vndefowlyd in thought *and* dede
and a-nothyr þi son with-owtyn drede
is god *and* man to mene
Wherefore it nedyd not to bene
but to kepe þe lawe · on moyses wyse
Whereffore we xal take us be-twene *Et ibunt ad templum.*
Dowys *and* turtelys ffor sacrefyce.

Symeon

¶ Aſt heyl my kyndely comfortour

Anna prophetissa

Aſt heyl mankyndys creatoure

Symeon

Aſt heyl þou god of myght

Anna prophetissa

Aſt heyl mankyndys savyour

Symeon

Aſt heyl bothe kynge *and* emperour

Anna prophetissa

Aſt heyl As it is ryght

Symeon

Aſt heyl · Also mary bryght

Anna prophetissa

Aſt heyl · Salver of Seknes

Symeon

Aſt heyl lanterne of lyght

Anne prophetissa

Aſt heyl þou modyr of mekenes.

Maria

¶ Symeon · I vndyrstand *and* se
þat bothyn of my sone *and* me
ȝe haue knowynge clere
and also in ȝour compane
my sone desyryth for to be
and þer-ffore haue hym here.

Symeon

Fo. 99v Welcome prynce with-owte pere *et Accipiet Jhesum.*
Welcome goddys owyn sone
Welcome my lord so dere
Welcome with me to wone.

Suscepimus deus m*isericordi*am tuam.

¶ Lord god in mageste
we haue receyvyd þis day of þe
in myddys of þi temple here
thy grett mercy As we may se
therfore þi name of grett degre
be wurchepyd in aⁿ manere
Over aⁿ þis werde bothe fer *and* nere
ȝevyn on to þe vnterest ende
Ffor now is man out of daungere
and rest *and* pes to Aⁿ man-kende.

Nunc dimittis seruum tuum domine ,' etcet*era*. *The psalme songyn every vers* and þer *qwyl Symeon pleyth with* þe *child* and *qwhan* þe *psalme is endyd · he seyth*

¶ Now lete me dye lorde *and* hens pace
Ffor I þi servaunt in þis place
haue sen my savyo*ur* dere
Whiche þ*ou* hast ordeyned be-forn þe face
Of Al mankynde þis tyme of grace
opynly to Appere
þi lyth is shynand clere
to Aⁿ mankyndys savac*i*on
mary take ȝ*our* childe now here
and kepe wel · þis man is savac*i*on.

Anna p*rophetissa*

Fo. 100 ¶ Ne I rowth nere to dye Also[1]
Ffor more than ffowre skore ȝere *and* to
þis tyme hath bede to se
And sythe þ*at* it is come þer to
What goddys wyl is w*ith* me to do
ryght evyn[2] so mot it be.

Joseph

Take here these candelys thre
Mary · Symeon · And Anne
And I xal take þe fowrte to me
to offre oure child up thanne.

[1] The words *to Aⁿ mankyndys* are written as beginning of the next line and crossed through.

[2] First written *ȝeryn*, the initial *ȝ* being crossed through.

Maria

¶ Hyest Ffadyr god of powere
3our owyn dere son I offre 3ow here
as I to *3our* lawe Am sworn̄
Receyve *þi* childe in glad manere
Ffor he is *þe* fyrst *þis* childe so dere
þat of his modyr is born
but *þow* I offre hy*m* 3ow be-forn
good lord 3it 3yf me hym A-3en
Ffor my comforte were fully lorn
If we xuld longe A-sondyr ben.

Mari leyth þe childe on þe Autere

Joseph

¶ Sere prest of *þe* temple now
haue he[1] ffyff pens · vnto 3ow
oure childe A3en to take
It is *þe* lawe As 3e woot how.

Capellan*us*

Joseph · 3e An do ryght A-now
As for *3our* childys sake
But othere offerynge 3ett must 3e make
and þerfore take *3our* sone mary
In meche joye 3e may A-wake
Whylys he is in *3our* company.

Maria

Fo. 100v ¶ Ther to I am ful glad *and* fayn
Ffor to receyve my childe Agayn
ellys were I to blame.
And Aftere-warde · ffor to be bayn̄
to offre to god in ful certayn̄
As in my sonys name
With ffowlys bothe wylde *and* tame
Ffor in goddys servyse[2] I xal nevyr irke.

Joseph

Lo mary · haue here tho same
to do *þi* dewtys · of holy kyrke.

And þer *mary offeryth ffowlys on to* þe *Autere* and *seyth*

Maria

Alm̄-myghty-fful fadyr · mercyful kynge
Receyvyth now *þis* lytyl offerynge

[1] So in MS. for *here*.

[2] The word *serryse* omitted and written above the line.

Ffor it is þe fyrst in degre
þat ȝour lytyl childe so ȝynge
presentyth to-day be my shewyng
to ȝour hyȝ mageste
Of his sympyl poverte
be his devocion *and* my good wylle
Vpon ȝour Awtere receyve of me
ȝour sonys offrynge As it is skylle. 1468.[1]

Remainder of 100[v]—2⅝ inches—left blank.

Fo. 101 *Tunc respiciens senescallus vadyt ad herodem dicens*

¶ Senescallus

LOrd I haue walkyd be dale *and* hylle
And wayted as it is ȝour wyll.
The kyngys iii. stelyn awey full styll
thorwe bedleem londe
They wyl nevyr so moty the
Com̄ in þe lond of Galyle
Ffor to se ȝour fay[2] cete
ne dedys of ȝour honde.

herodes Rex[3]

¶ I ryde on my rowel ryche in my regne 20[4]
Rybbys fful reed with rape xal I rende
popetys *and* paphawkys I xal puttyn in peyne
with my spere prevyn̄ pychyn *and* to pende
The gomys with gold crownys ne gete nevyr ageyn̄[5]
to seke þo sottys sondys xal I sende
Do howlott howtyn hoberd *and* heyn̄
Whan here barnys blede vndyr credyl bende
Sharply I xal hem shende
The knaue childeryn þat be
in all israel countre
thei xul haue blody ble
ffor on I calde vnkende.

¶ It is tolde in grw
his name xulde be jhesu

[1] This date appears to be in the same hand as the text, and it is looped in red as are the names of the speakers.

[2] So in MS. for *fayr*. [3] Red name loop omitted.

[4] A *I* has been erased here before the 2. Cf. *Introduction, Numbering of Plays*.

[5] *gomys* has been altered to *gowys* (or *gollys*), *ne* has been crossed through, and *þei* inserted after *gete* in this line in darker ink in another hand.

i-fownde
to haue hy*m* ȝe gon
hewe þe flesch *with* þe bon
and gyf hy*m* wownde*
Now kene knyght*ys* kythe[1] ȝoure craftys[2]
and kyllyth knaue chylderyn *and* castyth hem in clay
Shewyth on ȝ*our* shulder*ys* scheldys *and* schaftys
Shapyht amonge schel chownys[3] ashyrlyng shray[4]
doth rowncys[5] rennyn *with* rakynge[6] raftys
tyl rybbys be to-rent *with* a reed ray
lete no barne[7] beleve on bete baftys
tyl a beggere blede be bestys baye
Fo. 101v Mahound þ*at* best may
I warne ȝow my knyght*ys*
A barn is born I plyghtys
Wolde clymbyn[8] kynge *and* knyt*ys*[9]
and lett my lordly lay.

¶ knyghtys wyse
chosyn[10] ful chyse
A-ryse a-ryse
and take ȝoure tolle
And every page
of ii · ȝere Age
or evyr ȝe swage
sleyth ilke a fool[11].

¶ On of hem alle
was born in stalle
ffolys hym calle

* From line 22 to line 27 three lines are written in one; from line 37 to line 72 two lines are written in one.

[1] Altered by the later hand of Ff. 95–6 to *scharpe*.
[2] Altered by the later hand to *knyvys*.
[3] Altered by the later hand to *schel chowthys*.
[4] *shar* first written and crossed through by scribe.
[5] Crossed out and *your speris* written above by the later hand.
[6] Crossed out and *longe* (?) written above by the later hand.
[7] Crossed out and *chyld* written above by the later hand.
[8] *clyuer* . . . first written and crossed through in red ink.
[9] *ky* before *knytys* crossed through by scribe.
[10] Some miswritten letters (*cof*?) before *chosyn* crossed through in red ink.
[11] Or *foal*.

kynge in crowne[1]
With byttyr galle
he xall down falle
my myght in halle
xal nevyr go down.

iiᵐˢ miles

¶ I xall sle scharlys
And qwenys *with* therlys
here knaue gerlys
I xal steke
Fforth wyl I spede
to don hem blede
thow gerlys grede
we xul be wreke.

iijᵐˢ miles

¶ Ffor swerdys sharpe
as An harpe
quenys xul karpe
and of sorwe synge
barnys ȝonge
they xul be stunge
thurwe levyr *and* lunge
we xal hem stynge.

Angelus

¶ A-wake joseph *and* take *þi* wyff
thy chylde also ryd be-lyff
ffor kynge herowde *with* sharpe knyff
his knyght*ys* he doth sende
The fadyr of hevyn hath to *þe* sent
In to Egypte *þat þou* be bent
Ffor cruel knyght*ys þi* childe haue ment
with swerde to sle *and* shende.

Joseph

¶ Awake good wyff out of ȝ*our* slepe
and of ȝ*our* childe takyght good kepe
Whyl I ȝ*our* clothis ley on hepe
and trus hem on *þe* asse
kynge herowde *þe* chylde wyl scloo
*Þer*fore to Egypte muste we goo

[1] *Ange*lus scribbled here in the margin in a later hand.

An Aungel of god seyd me soo
and þer-fore lete us passe.

Fo. 102 *T'unc ibunt milites ad pueros occidendos* et *dicat prima femina*

i[a] femina

¶ Longe lullynge haue I lorn·
Alas qwhy was my baron borñ
With swappynge swerde now is he shorn
þe heed ryght fro þe nekke
Shanke *and* shulderyn is al to torn
Sorwyn I se be-hyndyn *and* be-forn
both mydnyth mydday *and* at morn
of my lyff I ne recke.

ij[a] femina

¶ Serteynly I sey þe same
gon is all̃ my good game
my lytyll̃ childe lyth all̃ lame
þat lullyd on my pappys
my Ffourty wekys gronynge
hath sent me sefne ȝere sorwynge
mykyl is my mornynge
and ryght haid arne myn happys.

i[us] miles

¶ Lorde in trone
makyght no mone
qwenys gyn grone
in werdl aboute[2]
upon my spere
a gerle I bere
I dare well̃ swere
lett moderys howte.

ij[us] miles

¶ Lord we han spad
as ȝe bad
barnis ben blad
and lyne in dych̃
Fflesch̃ *and* veyn
han tholyd peyn

[1] From line 105 to line 128 two lines are written in one.

[2] The words *go hom wardys* are written here in the margin in the later hand.

and ȝe xul reyne
eu*er* mor*e* rycħ.

herodes rex

¶ ȝe xul haue stedys
to ȝ*our* medys
londys *and* ledys
ffryth *and* ffe
wele haue ȝe wrought
my ffo is sought
to deth is he brought
now come up to me.

¶ In sete now am I sett as kyngė of myghtys most
Aƚƚ þis werd ffor þer loue to me xul þei lowt
botħ of hėvyn *and* of ertħ *and* of helle[1] cost
Ffor dygne of my dygnyte þei haue of me dowt
Fo. 102v þ*er* is no lord lyke on lyve to me wurtħ a toost
nother kyng nor kayser in aƚƚ þis worlde abought
If any bryb*our*[2] do bragge or blowe a-ȝens my bost
I xal rappe þ*o* rebawdys and rake þem on rought
W*ith* my bryght bronde
Þ*er* xal be neythey[3] kayser ner*e* knyge
But þ*at* I xal hem down dynge
lesse þan he at my byddynge
be buxu*m* to my*n* honde.

¶ Now my jentyƚƚ *and* curteys knygh*tys* herke to me þis stownde
Good tyme sone me thynkygħ at dyner þ*at* we wer*e*
Smertly þ*er*for*e* sett a tabyƚƚ a-non her*e* fful sownde
Cou*er*id w*ith* a coryous clotħ *and* w*ith* rycħ wurthy far*e*
Servyse ffor þ*e* lovelyest lorde þ*at* levynge is on grownde
Beste metys *and* wurthyest wynes loke þ*at* ȝe non spar*e*
þow þ*at* a lytyl pynt xulde coste a Mƚ. pownde
brynge alweye of þ*e* beste for coste take ȝe no car*e*
Anon þ*at* it be done.

Senescall*us*

My lorde þ*e* tabyl is redy dyght
her*e* is watyr now wascħ forthryght

[1] *hevyn* first written and crossed through.
[2] *or bragges* first written after *bryb*our and crossed through.
[3] So in MS.

now blowe up mynstrall̃ *with* all ȝ*our* myght
þe servyse comyth in sone.

herodes rex

¶ Now am I sett at mete
and wurthely servyd at my degre
Com forth̃ knyght*ys* sytt down *and* ete
and be as mery as ȝe kan be.

i^{us} miles

Lord at ȝowr*e* byddynge we take our*e* sete
with herty wyl obey we the
þ*er* is no lorde of myght so grett
thorwe all̃ þis werde in no cou*n*tr*e*
Fo. 103 In Wurchepp to a-byde.

Herodes

(J quire) I was nevyr meryer here be-forn̄
Sythe þ*at* I was fyrst born
than I am now ryght in þis morn
in joy I gynne to glyde.

Mors

¶ Ow I herde a page make preysyng of p*ri*de
all̃ prynces he passyth he wenyth of powste
he wenyth to be þ*e* wurthyest of all̃ þis werde wyde
kynge ovyr All̃ kyng*ys* þ*at* page wenyth to be
He sent into bedlem to seke on every syde
Cryst for to qwelle yf þei myght hym se
but of his wykkyd wyl lurdeyn ȝitt he lyede
goddys sone doth lyve þ*er* is no lorde but he
Ou*er* all̃ lordys he is kynge
I am deth̃ goddys masangere
All̃ ḿyghty god hath sent me here
ȝon lordeyn to Sle *with*-owty*n* dwere
ffor his wykkyd werkynge.

¶ I am sent fro god deth is my name
All̃ thynge þ*at* is on grownd I welde at my wylle
both̃ man *and* beste *and* byrdys wylde *and* tame
Whan þ*at* I come them to · *with* deth I do them kylle
Erbe gres *and* tres stronge · take hem all̃ in same
ȝa þ*e* grete myghty Okys · *with* my dent I spylle
what man þ*at* I wrastele *with* he xal ryght sone haue schame
I ȝeve hym such̃ a trepett · *he* xal evyr more ly stylle

* Ffor deth kan no sporte
wher I smyte þer is no grace
Ffor aftere my strook man hath no space
to make amendys ffor his trespace
but god hym graunt comforte

Fo. 103v ¶ Ow se how prowdely 3on kaytyff sytt at mete
of deth hath he no dowte he wenyth to leve evyr-more
to hym wyl I go *and* 3eve hym such An hete
þat all þe lechis of þe londe his lyf xul nevyr restore
A-3ens my dredful dentys it vaylyth nevyr to plete
or I hym part fro I xal hym make ful pore
Att þe blood of his body I xal hym owt swete
Ffor now I go to sle hym *with* strokys sad *and* sore
Bothe hym *and* his knyght*ys* att ¶ þis tyde[1]
I xal hem make to me but thratt
with my spere sle hem I xatt.
and so cast down his pride
herodes Rex

¶ Now kende knyght*ys* be mery *and* glad
With att good diligens shewe now sum myrth
Ffor be gracyous mahound more myrth never I had
ne nevyr more joye was inne from tyme of my byrth
Ffor now my fo is ded *and* prendyd as a padde
aboue me is no kynge · on grownd nere on gerth[2]
merthis þerfore make 3e *and* be ryght no thynge sadde
spare nother mete nor drynke *and* spare for no dyrthe
of wyne nor of brede
Ffor now am I a kynge alone
So wurthy as I · may þer be none
þerfore knyght*ys* be mery echone
ffor now my ffo is dede.
i[us] miles

¶ Whan þe boys sprawlyd at my sperys hende
by sathanas oure syre it was a goodly syght
A good game it was þat boy for to shende
þat wolde abene oure kynge *and* put 3ow from 3*our* ryght

* Paragraph mark erased here.

[1] Halliwell prints this line before the line *Bothe hym etc.* which is its right place in the stanza.

[2] The *e* written by the scribe over some other letter *r* or *?y*.

ij[us] miles

Fo. 104 Now trewly my lorde þe kynge we had ben vn-hende[1]
and nevyr non of us Able for to be a knyght
If þat Any of us to hem had ben a frende
and asavyd Any lyff a-ʒen þi mekyl myght
Ffrom deth hem to flytt.

herodes Rex

Amonges all̃ þat grett rowthte
he is ded I haue no dowte
þerfore menstrell̃ rownd a-bowte
blowe up a mery fytt.

Hic dum buccinant mors interficiat herodem et duos milites subito et diabolus recipiat eos.

Diabolus

¶ All̃ oure all̃ oure þis catel is myn
I xall̃ hem brynge on to my celle
I xal hem teche pleys fyn
and showe such̃ myrthe as is in helle
It were more bettyr Amonges swyn̄
þat evyr more stynkyn þer be to dwelle
ffor in oure logge is so gret peyn
þat non erthely tonge can telle
with ʒow I go my way
I xal ʒow bere forth̃ *with* me
and shewe ʒow sport*ys* of oure gle
of oure myrthis now xal ʒe se
and evyr synge welawey.

Mors

¶ Off kynge herowde all̃ men beware
þat hath rejoycyd in pompe *and* pryde
Ffor all̃ his boste of blysse ful bare
he lyth̃ now ded here on his syde
Ffor whan I come I can not spare
Fro me no whyht may hym hyde
now is he ded *and* cast in care
In helle pytt evyr to A-byde
his lordchep is al lorn̄

[1] Altered by the later hand to *vnkende.*

Fo. 104ᵛ Now is he as pore as I
wormys mete is his body
his sowle in helle ful peynfully
of develis is al to-torn̄.

¶ Aⁿ men dwellyng upon þe grownde
Be-ware of me be myn councel
Ffor feynt felachep in me is fownde
I kan no curtesy as I ȝow tel
Ffor be a man nevyr so sownde
of helth in herte nevyr so wel
I come sodeynly with-in a stownde
me with-stande may no castel
my jurnay wyl I spede.
of my comyng no man is ware
Ffor when men make most mery fare
þan sodeynly I cast hem in care
and sle þem evyn in dede.

¶ Thow I be nakyd *and* pore of array
and wurmys knawe me al a-bowte
ȝit loke ȝe drede me nyth *and* day
Ffor whan deth comyth ȝe stande in dowte
Evyn lyke to me as I ȝow say
shuⁿ aⁿ ȝe be here in þis rowte
Whan I ȝow chalange at my day
I xal ȝow make ryght lowe to lowth
and nakyd for to be
Amonges wormys as I ȝow telle
Vndyr þe erth xul ȝe dwelle
and thei xul Etyn both flesch *and* felle
As þei haue don me.

Remainder of Fo. 104ᵛ—2¼ inches—and Ff. 105–105ᵛ left blank.

[1] From line 255 to line 258 two lines are written in one, divided by black strokes without rubrication.

Modo de doctoribus disputantib*us* cu*m* jhesu in templo.[1]

Fo. 106

¶ P*rimus* doctor

¶ Scripture sacre e*sse* dinoscim*ur* doctos
We to · bere þe belle of all̃ manere clergyse.

ij^us^ doctor

Velud rosa omnium flor*um* flos
lyke on to us was nevyr clerke so wyse.

i^us^ doctor

Loke what scyens ȝe kan devyse
of redynge wrytynge *and* trewe ortografye
Amonge*s* all̃[2] clerkys we bere þe prysse
of gramer cadens and of pr*o*sodye.

ij^us^ doctor

¶ No clerke Abyl to bere oure book
of versyfyeng nor of other scyens
Of Swete musyke who so wyll̃ look
seke no ferther but to oure preſens
Of dyaletyk we haue þe hyȝ excellence
of sophestrye · logyk *and* phylosophye
Ageyn oure argemente[3] is no recystence
In metaphesyk[4] ne astronomye.

i^us^ doctor

¶ Of calculac*i*on and negremaun*c*ye
Also of Augrym̃ *and* of asmatryk
O[5] lynyac*i*on þat longyth to jematrye
of dyetis *and* domys þat longyth to phesyk
In all̃ þis scyens is non us lyke
In cat̃on̄ gryscyȝme nor doctrynal
and ffor endytynge w*i*th retoryke[6]
þe hyest degre is oure be call[7].

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[1] This title is not written in larger form in the MS.

[2] The *ll̃* is written over some other letter, and some letter (? i) is written small above the *a*.

[3] *argeru* first written and crossed through.

[4] An erasure in the word indicates some difficulty with 'trewe ortografye'.

[5] So in MS. for *Of*.

[6] *retr* first written; some letter written above between *t* and *r* and then the whole crossed through.

[7] *be call* crossed out and *over all* written above by another hand, possibly the Ff. 95–6 scribe.

ij^{us} doctor

¶ In grett canoñ *and* in Cevyle lawe
Also in scyens of polycye
Fo. 106^{v} Is non to us wurthe An hawe
of all cunnynge we bere *þe* maystrye
Therfore in þis temple we sytt on hye
and of most wurchep kepe *þe* souereynte
þer is on erthe no man so wurthye
þe hyȝ stat to holdyn as we tweyn be.

Jhesus

¶ Omnis sciencia a *domi*no deo est
Al wytt *and* wysdam of god it is lent[1]
Of all ȝour lernynge *with*-inne ȝour brest
thank hyghly þat lord þat hath ȝow sent
thorwe bost *and* pryde ȝour soulys may be shent
Of wytt *and* wysdome ȝe haue not so mech
but god may make at hese entente
of all ȝour connynge many man ȝow lech.

i^{us} doctor

¶ Goo hom lytyl babe *and* sytt on þi moder*ys* lappe
and put a mokador[2] a-forn *þi* brest
and pray *þi* modyr to fede *þe* *with* *þe* pappe
of *þe* for to lerne we desyre not to lest[3].

ij^{us} doctor

Go to *þi* dyner for þat be-hovyth the best
whan *þou* art a-threste þan take *þe* A sowke
Aftyr go to cradyl *þer*-in to take *þi* rest
Ffor þat canst *þou* do bettyr þan for to loke on book.

Jhesus

¶ Stondynge þat ȝe be so wytty *and* wyse
Can ȝe owth tellyn how þis werde was wrought
how longe xal it laste can ȝe devyse
with all *þe* cunnyge þat ȝe han sought.

i^{us} doctor

Nay all erthely clerkys þat telle can nought
it passyth oure wytt þat for to con*tryve*

[1] *sent* first written and crossed through.
[2] The *o* in *or* is written over some other letter.
[3] *lyest* first written and crossed through.

Fo. 107 It is not possyble A-bought to be brought
þe worldys endyng no man kan dyscryve [1].

Jhesus

¶ How it was wrought *and* how longe it xal endure
þat I telle [2] be good delyberacion
not only þer-of but of every creature
How it is wrought I knowe þe plasmacion.

ij[us] doctor

Of þi wurdys I haue skorne *and* deryson [3]
how schulde a chylde þat nevyr lettyr dude [4] lere
Com to þe wytt of so hyȝ cognysiõ
Of þo grete wurkys þat so wundyrfull [5] were.

Jhesus

¶ All thynge is brought to informacion
be thre personys · oo · god in trynite
and on of þo thre hath take in-carnacion
bothe flesch *and* blood of a mayd ffre
And be þat myght of þo personys thre
hevyn *and* erth *and* all thynge is wrought
and as it plesyth þat hyȝ mageste
all thynge xal leste *and* lenger nowght.

i[us] doctor

¶ I grawnt weyl all thynge *þat* god dyde make
and with-owtyn hym no thynge may be
But o thynge þou seydyst *and* þat I for-sake
þat oo god alone was personys thre
Ryght on-possyble þat is to me
that on is thre I kan not thynke
If þou canst preve it a-non lett se
Ffor in oure hertys it may nevyr synke.

Jhesus

Fo. 107[v] ¶ In þe sunne · consydyr ȝe thyngys thre
The splendure þe hete *and* þe lyght
as þo thre partys but oo sunne be
Ryght so thre personys be oo god of myght.

[1] The *s* in the word has a double stroke and might be read as *ss*.

[2] The word *can* has been written above the word *telle* by another hand. The tailed *n* (ŋ) of this *can* is found again in a later correction on Fo. 135. It is not found in Ff. 95, 96, or 112.

[3] So in MS. for soñ (=*sion*).

[4] *dude* has been changed to *dyde* in darker ink and another hand.

[5] The *u* of *full* written by the scribe over the beginning of an *o*.

ij^{us} doctor

In very feyth þis reson is ryght
but ȝitt fayr babe oo thynge we pr*a*y ȝow
what do aſt þo thre p*er*sonys hyght
Vs to enforme · ȝe sey to me now.

Jhesus

¶ The fyrst is calde þe fadyr of myght
þe secunde þe sone of wysdam *and* wytt
þe holy gost þe iij^{de}. of grace he is hyght
and in oo substau*n*s aſt these iij. be knyt.

i^{us} doctor

A-nother questyon [1] I Aske ȝow ȝitt
ȝe seyd on of þese iij. tȣke flesch̄ *and* blood
and sche a clene mayde I kan not be-leue it
clene mayde *and* modyr nevyr ȝit in oo p*er*sone stood.

Jhesus

¶ Lyke as þe su*n*ne doth p*er*ysch̄ [2] þe glas
þe glas not hurte of his nature
ryght so þe godhed entryd has
þe virgynes wombe *and* sche mayd pure
That maydonys childe xal do grett cur*e*
con*v*icte þe devyl in þe opyn felde
and with his bolde [3] berst fecch̄ hom his creatur*e*
mankende to saue his brest xal be þe shelde.

ij^{do} doctor

¶ This childys doctryne doth̄ passe oure wytt
Su*m* Au*n*gel of hevyn I trowe þ*a*t he be
Fo. 108 But blyssyd babe of oo dowte ȝitt
We pray ȝow enforme us for charyte
Which̄ tȣke flesch̄ of þe p*er*sonys thre
Ageyn þe fende to holde such̄ batayle.

Jhesus

The secunde p*er*sone for sothe is he
xal fray þe fende w*ith*-owte fayle.

i^{us} doctor

¶ Why rather he than Any of þ*a*t other [4]
The fyrst or þe thyrde why come they nowth.

[1] *ȝitt* first written after *questyon* and crossed through.

[2] *p*er*ysch̄* crossed through and *pers* written above in another hand not certainly identifiable with that of Ff. 95, 96.

[3] *bolde* similarly replaced by *bluddy*.

[4] *other* first written and corrected by scribe.

Jhesus

this is þe cawse why sertys *and* non other :
Ageyn þe secunde þe trespas was wrought
Whan þe serpent adam to synne browth
He temptyd hym nowght be þe fader*ys* myght.
Of þe gostys goodnes spak he ryght nowght
but in connynge he temptyd hy*m* ryght.

¶ Myght is þe faderys owyn pr*o*pyrte
to þe gost apperyd is goodnes
in none of these tweyn temptyd he
mankende to synne whan he dede dresse
To þe sone co*n*nynge doth longe expres
ther w*i*th þe serpent dyd Adam A-say
Ete of þis Appyl he seyd no lesse
and þ*ou* xalt haue co*n*nynge as god verray.

¶ Þus þe secunde p*er*son Attrybute
Was only towchyd be temptac*i*on
Wherfore hy*m* self wyl hold þe sewte
And kepe his pr*o*pyrte fro maculac*i*on.

ij^{us} doctor

Fo. 108^{r} This is An hevynly declarac*i*on
our*e* naturall wytt it doth excede
so 3onge a childe of such informac*i*on
in al þis werld neuyr er non 3ede.

i^{us} doctor

¶ We be not worthy to kepe þis sete
Whyll þ*at* our*e* mayster is in presens
þe maystry of us þis childe doth gete
We must hy*m* wurchep with hy3 reverens
Come forth swete babe of grett excellens
þe whysest clerke þ*at* evyr 3ett was born[1]
to 3ow we 3eve þe hy3 resydens
Vs more to teche as 3e haue done be-forn.

hic adducunt ihesum inter ipsos et in scanno altiori ipsum sedere faciunt ipsis in inferioribus scannis sedentibus et ait ij^{us} doctor

2us doctor

¶ So 3onge A chylde suche clergye to reche
and so sadly to sey it we woundyr sor*e*

[1] *bar* miswritten before *born* and crossed through.

Who was ȝowr*e* mayster who dede ȝow teche
of what man had ȝe þis wurthy lor*e*.

Jh*es*us

My wytt *and* my lernynge is no ȝonge stor*e*
or þis worde was wrought all̄ þinge dede I knowe
Ffyrst or ȝe wor*e* borne ȝer*ys* many scor*e*
thorwe þ*e* myght of my fadyr my wytt in me dede flowe[1].

i^us doctor

¶ Or þ*at* we weryn born nay þ*at* may nat be
þ*e* ȝongest of us tweyn is iij. scor*e* ȝer*e* of Age
and þi-selfe art but a chylde al men may wel se
late camst out of cradyl as it semyth be þ*i* vesage.

Jh*es*us

I am of dobyl byrth̄ *and* of dobyl lenage
Ffyrst be my fadyr I am w*ith*-out gynnynge
Fɔ. 109 And lyke as he is hendeles in his hyȝ stage
So xal I also neuyr mor haue endynge.

¶ Ffor be my ffadyr kynge celestyall̄
W*ith*-out begynnyng I am endles
but be my modyr þ*at* is carnall̄
I am but xij ȝer*e* of age þ*at* is exp*res*
My body of ȝough̄ȝ[2] doth shewe wyttnes
Which of my modyr her*e* I dude take
but my*n* hyȝ godhede þis is no lesse
all̄ thynge in þis world for sothe dude I make.

ij^us doctor

¶ Be ȝo*ur* ffadyr þ*at* endles is
Who is ȝo*ur* modyr telle us we p*ray*.

Jh*es*us

Be my fadyr þ*e* hyȝ kynge of blys
A modyrles chylde I am veray.

i^us doctor

Who was ȝo*ur* ffadyr to us than say
be ȝo*ur* modyr A woman þ*at* was.

Jh*es*us

I am fadyrles as for þ*at* may
of fleschly luste she dude nevyr trespas

[1] The words *dede flowe* are written above the line by the scribe, some miswritten words (*dede flawe?*) being crossed through.

[2] The *h* appears to have been written over some other letter.

ij^us doctor

¶ Telle us I *pray* 3ow what is 3*our* name
what hyght 3oure modyr telle us Also.

Jhesu

Jhesu of Nazareth I am þe same
born of a clene mayd *pro*phetys seyd so
Ysaye seyd þus · Ecce virgo
A mayd xal conceyve in clennes a chylde
3itt ageyn nature *and* alkende loo
ffrom all̃ wem of synne pure *and* vndefylde.

Fo. 109v ¶ Mary þe chylde of Joachym And anne
ys þat clene mayd *and* here childe am I
þe frute of here wombe xal saue euery manne[1]
Ffrom þe grett dowte of þe ffyndys tormentry.

i^us doctor

All̃ þe clerkys of þis worlde trewly
can not brynge this to declaracion
lesse þan þei haue of god Almy̆ghty
Sum influens of informacion

ij^us doctor

¶ No jentyl jhesu we 3ow pray
Whyl þat we stodye a whyle to dwelle
In cas mo dowtys þat we fynde may
þe trewth̃ of hem 3e may us telle.

Jhesu

Goo take 3*our* stodye *and* avyse 3ow well̃
And all̃ 3*our* leysere I xal a-byde
If Any dowtys to me 3e mell̃
þe trewth̃ þerof I xall̃ vn-hyde.

Maria

¶ Alas Alas my*n* hert is wo
My blyssyd babe a-wey is went
I wott nevyr whedyr þat he is go
Alas for sorwe my*n* hert is rent
Jentyl husbond haue[2] hym sent
Out on herrande to Any place

[1] MS. mane· (with circumflex and dot over *a*). The *a* and the *n* are run together and the *e* appears an after thought.

[2] *yow* is written above the line after *haue*, probably by the later hand of Ff. 95, 96.

but yf ȝe knowe were her[1] ys bent
myn hert for woo A-sondyr wyl race.

Joseph

¶ On my massage I hym not sent
forsothe good[2] wyff in no degre
how longe is it þat he hens went
What tyme dude ȝe ȝour childe last se.

Maria

Fo. 110 Trewly gode spowse not þese days thre
þerfore myn herte is cast in care
hym for to seke wher so he be
in hast good husbonde lete us forth fare.

Joseph

¶ Than to hjerusalem[3] lete us streyte wende
Ffor kynred gladly to-gedyr wole gon̄
I hope he þer[4] with sum good ffrende
þer he hath cosynys ryght many on̄.

Maria

I am aferde þat he hath fon̄
Ffor his grett wyttys *and* werkys good
lyke hym of wytt ffor-soth is non̄
Euery childe with hym is wroth̄ *and* wood.

¶ Also my babe my blys my blood
Whedyr art þou þus gon fro me.
my sowle my swetyng my frute myn ffood
Send me sum wurd where þat þou be
Telle me good serys for charyte
Jhesu my childe þat babe of blysse
Amonge þis companye dude ȝe hym se
Ffor godys hyȝ[5] loue telle where he is.

i^us doctor

¶ Of oo qwestyon̄ I am be-thought
Att̄ of ȝour modyr þat blyssyd may
In what governauns is she brought
How is sche rewlyd be nyght *and* day.

[1] So in MS. for *he*.
[2] *god* first written and crossed through.
[3] The *j* written over an *e*.
[4] *is* is written above the line before *þer* in another ink.
[5] This word is crossed out in different ink.

Jhesu

An old man joseph · as I ȝow say
here weddyd be meracle on to his Wyff
Here for to fede *and* kepe Alway
and bothyn in clennesse bé maydonys Olyff.

ij^{de} doctor

Fo. 110^{v} [marked 110] ¶ What nede was it here to be wedde
On to A man of so grett Age
lesse þan þei myght bothe ago to bedde
and kept þe lawe of maryage.

Jhesus

To blynde þe devyl of his knowlache
and my byrth from hym to hyde
þat holy wedlok was grett stopage
þe devyl in dowte to do A-byde.

¶ Also whan sche xulde to egypte gon[1]
and fle from herowde for dowte of me
be-cawse she xulde nat go Alon
Joseph was ordeyned here make to be
my ffadyr of his hyȝ mageste
here for to comforte in þe way
these be þe cawsys as ȝe may se
why joseph weddyd þat holy may.

Maria

¶ A dere childe dere chylde why hast þou þus done
Ffor þe we haue had grett sorwe *and* care
thy ffadyr *and* I thre days haue gone
Wyde þe to seke of blysse[2] ful bare.

Jhesus

Why haue ȝe sought me *with* evy[3] fare
Wete ȝe not wele I muste been[4]

[1] The words *Jhesus adhuc* first written in the margin against this line with red loop as the name of speaker, and the line separating one speech from another drawn above this stanza; words and line cancelled in red ink.

[2] Crossed out and *comfort* roughly written above by a (? that of Ff. 95, 96) later hand.

[3] Altered to *hery* by the later hand of Ff. 95, 96.

[4] Or *ben*. Two *e*s seem to be run together. A final *e* is marked with a dot for deletion.

A-monge hem þat is my fader*ys* ware
his gostly catel for to ovyrseñ.

Maria

¶ ȝ*our* ffader*ys* wyl must nedys be wrought
It is most wurthy þat it so be
ȝitt on ȝ*our* modyr haue ȝe su*m* thought
And be nevyr mor*e* so longe fro me
Fo. 111 As to my thynkynge these days thre
þat ȝe Absente haue ben A-way
be mor*e* lenger*e* in þ*er* degre
þan Aħ þe space of xij ȝer*e* day.

Jh*es*us

¶ Now ffor to plese my modyr mylde
I xal ȝow folwe w*ith* obedyence
I am ȝ*our* sone *and* subjecte childe
and Owe to do ȝow hyȝ reverence
home w*ith* ȝow I wyl go hens
Of ȝow clerkys my leve I take
Euery childe xulde w*ith* good dyligens
his modyr to plese his owyn wyl forsake[1].

i^us doctor

¶ O blyssyd jh*es*u w*ith* ȝow we wende
of ȝow to haue more informac*i*on
Fful blyssyd is ȝ*our* modyr hende
of whom ȝe toke ȝ*our* incarnac*i*on
we p*ray* ȝow jh*es*u of consolac*i*on
At our*e* most nede of ȝow to haue
aħ þ*at* hath herd þis consu*m*mac*i*on
of þis pagent ȝ*our* grace þem saue.

Amen.

[Remainder of Fo. 111—2⅝ inches—and Fo. 111^v—except for title of next play added by reviser and a scribbled name, He. Kinge the yownger,—left blank.]

[1] *to* added above the line between *wyl* and *forsake* in darker ink.

Hic Incipyt Johannes Baptysta.

Fo. 111v

Johannes[2]

Fo. 112[1] Ecce vox clamantes in deserto
I am þe voys of wyldirnese
þat her spekyth *and* prechych yow to
loke ȝe for-sake aⁿ wrecchidnesse
fforsake aⁿ synne þat werkyth woo
And turne to[3] vertu and holynese
Beth clene of levyng in your sowle also
Thaⁿ xaⁿ ȝe be savyd from peynfulnese
Of fyere brynnyng in heⁿ
If þat ȝe for-sak synne
hevyⁿ blysse xaⁿ ȝe wyne
Drede ȝe not þe devyllys gynne
with Angellys xaⁿ yow dweⁿ.

Penitenciam nunc agite
Appropinquabit regnum celorum
ffor your trespas penaunce do ȝe
and ȝe xaⁿ wyⁿ hevyⁿ dei deorum
In hevyn blyse ye xaⁿ wyn to be
Among þe blyssyd company omnium supernorum
þer as is aⁿ merth joye *and* glee
Inter agmina angelorum
In blyse to a-byde
Baptyme I counceⁿ yow[4] for to take
And do penaunce for your synnys sake
and for your offens amendys ȝe make
your synnys for to hyde.

I gyff baptymⁿ in water puere
þat is callyd flomjordoⁿ
My baptymⁿ is but sygnyfure

[1] This folio is an interpolated leaf of different paper, the wire lines of which correspond with those of Ff. 95 and 96. The handwriting is that found on Ff. 95 and 96. There is no rubrication.

[2] This name stands at the top of the page.

[3] *to* omitted and written over the line.

[4] *take* first written before *for* and crossed through.

Of his baptym̃ þat his lyke hath non
Fo. 112v He is a lord of gret valour
I am not worthy to[1] oñ-bokyll his schoñ
ffor he xall baptyze as[2] seyth scryptour
þat comyth of hem all euery-chone
In þe holy goost
he may dampne *and* he may save
all goodnese of hem we haue
þer may no[3] man his werkys deprave
ffor he is lord of myghtys most.

hic accedit Jhesus ad Johannem quem intuens Johannes dicat digito demonstrans Jhesum

Ecce Agnus dei qui tollit peccata mundi
Be-holde þe lombe of god is this
þat comyth now here be-forne
þe wich xall wasch þe worldys mys
and saue all þat that was for-lorne
This same lombe for soth it is
þat of a mayd full clene was borne
Shamfull deth þis lambe[4] i-wys
xall suffer for us *and* be all to-torne
And rent oñ a roode
he xall suffer for mannys sake
lytyll rest *and*[5] moch gret sorow *and*[5] wrake
hys bake xall be bowndyn to a stake
And betyñ owt all his bloode.

Jhesus

Fo. 113[6] ¶ Johan Baptyste myn owyn good ffrende
þat ffeythffully doth prech my wylle
I the thanke with all my mende
ffor þat good servyse þou dost me tylle
thy desyre is synne to shende
All synful lyff[7] þou woldyst spylle.
thyn entente hath a good hende

[1] *v* first written before *oñ* and crossed through.
[2] *scrypture* first written before *seyth* and crossed through.
[3] *no* omitted and written above the line.
[4] The *b* is written over some other letter.
[5] The words from *and* to *and* are written over an erasure.
[6] The original hand of the MS. begins again here. [7] MS. synfullyft.

þe lawe of god þou dost ffull-fylle
þis tyde
Baptym̃ to take I come to the
and conferme þat sacrement þat newe xal be
In flomjordon þou baptyze me
In water þat is wyde.

Johannes

¶ My lorde god þis be-hovyth me nought
with myn hondys to baptyze the
I xulde rather of the haue sought
holy baptym þan þou of me.

Jhesus

Suffyr now Johan my wyl were wrought
all̃ ryght-ffull̃nes[1] þus ffulfyll̃ we
me to baptyze take þou no dowth̃
þe vertu of mekenes here tawth̃ xal be
Euery man to lere
And take ensawmple here by me
How mekely þat I come to þe
Baptym confermyd now xal be
me to baptyze take þou no dwere[2].

Johannes

¶ All̃ men may take exaunple[3] lo
of lowly mekenes evyn ryght here
be oure lorde god þat comyth me to
hese pore servaunt *and* his su . . tere[4]
Fo. 113v Euery man[5] lere to worke ryght so
Bothe Kynge *and* Caysere *and* gret Empere[6]
be meke *and* lowe þe pore man to
And put out pryde in all̃ manere
God doth̃ here þe same
To þi byddynge my lord so dere
I me obey with gladsum chere
And baptyze the with watyr clere
Euer halwyd be þi name.

[1] *ffl* first written instead of *fful* and crossed through.
[2] *dwere* crossed through and *fere* written after it by the later hand.
[3] So in MS. [4] Some letter, possibly a *w*, has been erased between *u* and *t*.
[5] *man* omitted and written above the line.
[6] The contraction mark might be expanded Emperer—the same being used for (r) *e* and *er*—but the rhyme demands *Empere*.

Spiritus sanctus hic descendat super ipsum et deus ¶ *pater celestis dicet in celo.*

¶ This is my welbelovyd chylde
Ouer whom my spryte doth ouer sprede
Clene *and* pure And vndefylyd
of body of sowle ffor thought for[1] dede
That he is buxhum meke *and* mylde
I am wel plesyd with-owtyn drede
Wysly to wysse 3ow ffrom weys wylde
to lysten his lore all men I rede
And 3oure erys to herke
Take good hede what he doth preche
and ffolwyth þe lawys þat he doth teche
Ffor he xal be 3our Alther-is leche
to saue 3ow from deuelys derke.

Johannes bap[tista

¶ Here I se with opyn syght
The sone of God þat þou erte[2]
the hooly goost ouer the doth lyght
þi faderys voys I here fful smerte
The childe of god as I þe plyght
Fo. 114 þat þou be whilys I am qwerte
I xall wyttnes to every whyght
and teche it trewly with all myn hert
To sese it were grett synne
Ffor goddys sone I wurchypp the
Ffrom hevyn þin hy3 mageste
thu comyst hedyr ffrom dygnite
mannys sowle to wynne.

Jhesus

¶ Johan Baptyste þou be wyttnes
the trewth loke þat þou nat hyde
Ffor now I passe forth in to wyldernes
the holy gost xal be my gyde.
hic ihesus transit in desertum dicens et cetera.
In whylsum place of desertnes

[1] *of* first written and crossed through ; and *for* written above the line.
[2] *arte* first written and corrected by scribe to *erte.*

xl^ti^ days a terme[1] ful wyde
and ffourty nyght*ys* both more *and* lesse
With-owtyn bodyly ffode þer to a-byde
Ffor man þus do I swynke
In to deserte I[2] passe my way
ffor mannys sake as I 3ow say
xl^ti^ nyght*ys* *and* xl^ti^ day
I xal nowther ete nor drynke.

Johan baptyst

¶ In place where I passe · wyttnes I bere
the trewth xal I telle where-so-evyr I go
þat cryst þe sone of god is be-come oure fere
clad in oure clothynge to sofer for us wo
I baptyzid *with* myn owyn handys cryst jhesu ryght here
and now he is to wyldyrnes penawns þer to do
In-formyng so all us þat lord þat hath no pere
to do for oure trespace penawnce here also
Fo. 114v Of penawnce do I preche
In wyttnes ryght be this
þat what man for his mys
doth penawns here i-wys
his sowle he doth wel leche.

¶ All men on ground þat be 3itt on lyue
Ffor 3o*ur* grett offens loke 3e be repentaunt
Of all 3o*ur* venym synne I rede þat 3e 3ow shryve
Ffor god is ful redy mercy for to graunt
Be contryte[3] for 3o*ur* trespas *and* penauns do be-lyve
Reconsyle 3o*ur*-self *and* be to god plesaunt
With contryscion schryffte *and* penau*n*s þe devyl may 3e dryve
Ffor fro 3o*ur* Ffelachep he xal not be erraunt
3ow for to meve
To penauns[4] *and* synne forsake
Shryfte of mowth loke þat 3e make

[1] The MS. has been rubbed here, and this word has been written in darker ink over the original word, which may, however, have been the same. The rubbing and subsequent touching up extends down seven lines, but in no other case is the original letter or word unclear.

[2] Inked over by the later hand.

[3] *conty* first written for *contry*[*te*] and crossed through.

[4] *per* first written for *pen*[*auns*] and crossed through.

And þan þe fende[1] in helle so blake
he xal 3ow nevyr more greve.

¶ A tre þat is bareyn *and* wyl bere no frute
þe ownere wyl hewe it dowñ *and* cast it on þe fyre
Ryght so it be man þat folwyth þe fowle sute
of þe devyl of helle *and* werkyth his desyre
God wyl be vengyd on man þat is both̄ dum *and* mute
þat wyl nevyr be shrevyn but evyr more doth delyre
Clothe the in clennes with vertu be indute
And god with his grace he wyl þe sone inspyre
to Amendynge of þi mys
Schryfte of mowthe maỹ best þe saue
Penauns for synne what man wyl haue
Fo. 115 whan þat his body is leyd in grave
His sowle xal[2] go to blys.

¶ Corne þat is good man kepe it ful clene
Chaff þat is sympyl is sett wul nere at nought
So good men of levynge to god chosyn bene
Whan synful men be lyke chaff *and* to helle xul be brought
Good penauns 3ow to preche ful hertyly do I mene
Shrýfft *and* satysfaccion evyr more to haue in thought
What man in good penauns *and* schryfte of mowth̄ be sene
of god he is welbelovyd þat all̄ þis worlde hath wrought
and all̄ þinge of nowth dede make
Now haue I tawght 3ow good penauns
god graunt 3ow grace at his plesauns
to haue of synne delyverauns
Ffor now my leve I take.

Sathañ

Fo. 116 ¶ Now belyard *and* belzabub 3e derwurthy devel̄ of helle **23**
And wysest of counc*e*l amonges all̄ þe rowte
herke now what I sey a tale I xall̄ 3ow telle
þat trobelyth sore my stomak þer of I haue grett dowte.

[1] *felle* first written and corrected to *fende*.
[2] *xal* and *go*, and *good* in the line below, are obscured by a stain on the MS.

Belyaⁿ

Syr sathanas oure souereyn syre *with* þe wol we dwelle
Aⁿ redy at þi byddynge to þe do we lowte
If þou haue Any nede of oure wyse counselle
telle us now þi qwestyon Aⁿ out *and* oute
sey al þi dowte be-den[e.

Belsabub

ȝa sere telle us þi dowte by *and* by
and we xul telle þe so sekyrly
þat þou xalt knowe verryly
What þi dowte doth mene.

Sathaⁿ

¶ The dowte þat I haue it is of cryst i-wys
born he was in bedlèem̄ as it is seyd
And many a man wenyth þat goddys sone he is
born of a woman *and* she a clene mayd
And aⁿ þat evyr he prechyth it is of hevyn blys
he wyl lese oure lawe I am ryght sore afrayd
Ffayn wold I knowe who were ffadyr his
Ffor of þis grett dowte I am sore dysmayd
in dede
If þat he be goddys childe
and born of a mayd mylde
than be we rygh[1] sore begylde
and short xal ben oure[2] spede.

¶ Therfore ser*ys* sum what þat ȝe shewe
In þis grett dowth what is best to do
If he be goddys sone he wyl brede a shrewe
and werke us meth wrake both wreth *and* woo
Sorwe *and* care he wyl sone strewe
Fo. 116ᵛ Aⁿ oure gode days þan xulde sone be goo
and aⁿ oure lore *and* aⁿ oure lawe he wyl dowⁿ hewe
and þan be we aⁿ lorⁿ if þat it be soo
he wyⁿ don us aⁿ tene
he wyⁿ be lorde ouer hevyn *and* helle
and ffeche awey aⁿ oure catelle
þerfore shewe now sum good counselle
What comfort may best bene.

[1] So in MS. [2] Some word before *oure* crossed through.

Belyaŧ

¶ The best wytt þat I kan say
hym to tempte forsoth it is
with sotyl whylys if þat þou may
A-say to make hym to don A-mys
If þat he synne þis is no nay
he may nat be kynge of blys
hym to tempte go walke þi way
Ffor best counseŧ I trowe be this
Go forth now *and* assay.

Belsabuþ

The best wytt I hold it be
hym to tempte in synnys thre
the whiche mankende is frelte
doth ffalle sonest Alway.

Sathan

¶ So Afftyr ȝour wytt now wyŧ I werke
I wyŧ no lengere here a-byde
be he nevyr so wyse a clerke
I xal apposyn hym *with*-inne A tyde.

Belsabuþ

now louely lucyfer in helle so derke
Kynge *and* lorde of synne *and* pryde
with sum myst his wyttys to merke
He send þe grace to be þi gyde
and evyr more be þi spede.

Belyaŧ

Fo. 117 Aŧ þe deuelys þat ben in helle
shul pray to Mahound as I þe telle
þat þou mayst spede þis jurney weŧ
and comforte the in þis dede[1].

Jhesus

¶ xl^{ti} days *and* xl^{ti} nyght
now haue I fastyd for mannys sake
A more grett hungyr had neuyr no wyght
than I myself be-gynne to take
Ffor hungyr in peyn stronge am I pyght
and bred haue I non myn hungyr for to slake
A lytel of a loof relese myn hungyr myght
but mursele haue I non my comforte for to make

[1] *caas* first written and crossed through.

This suffyr I man for the
Ffor þi glotenye *and* metys wrong
I suffyr for þe þis hungyr stronge
I am afferde it wyl be longe
Or þou do þus for me.

Sathaⁿ

¶ The sone of god if þat þou be
be þe grett myght of þi godhede
turne these flyntys Anon lett se
ffrom Arde stonys to tendyr brede
more bettyr it is as I telle the
wysely to werke aftyr my reed
and shewe þi myght of grett majeste
than thorwe grett hungyr ffor to be dede
these stonys now bred þou make
goddys sone if þat þou be
make these stonys bred lett se
þan mayste þou ete ryght good plente
thyn hungyr for to slake.

Jhesus

Fo. 117ᵛ ¶ Nott only be bred mannys lyff ȝitt stood
but in þe wurde of god as I þe say
to mannys sowle is neuyr mete so good
As is þe wurd of god þat prechid is Alway
bred materyal doth norch blood
but to mannys sowle þis is no nay
nevyr more may be a betyr food
þan þe wurd of god þat lestyth ay
* to here goddys wurde perfore man loue
Thi body doth loue materal brede
With-oute þe wurde of god þi soule is but dede
to loue prechynge perfore I rede
If þou wylt duellyn in blysse a-bove.

Sathaⁿ

¶ Ffor no grett hungyr þat I kan se
In glotony þou wylt not synne
now to þe temple com forth with me
and þer xal I shewe þe a praty gynne
Vp to þis pynnacle now go we

* Paragraph mark erased here.

I xal þe sett on þe hyȝest pynne
ther I preue what þat þou be
Or þat we tweyn part a-twynne
I xal knowe what myght þou haue.

hic ascendit deus pinnaculum templi dum diabolus dicit quod sequitur.

Whan þou art sett upon þe pynnacle
þou xalt þer pleyn a qweynt steracle
Or ellys shewe a grett meracle
thy-sself[1] ffrom hurte þou saue.

hic satanas ponit ihesum super pinnaculum dicens

¶ Now If þou be goddys s̈sone of myght
Fo. 118 Ryght down to þe erth anon þou ffalle
And saue þi-sylf in every plyght
Ffrom harm *and* hurte *and* Scappys alle
Ffor it is wretyn[2] *with* aungelys bryght
þat ben in hevyn þi faderys halle
the to kepe both day *and* nyght
xul be ful redy as þi thralle[3]
hurt þat þou non haue
þat þou stomele not a-geyn þe ston̄
and hurt þi fote as þou dost gon
Aungell̄ be redy all̄ everychon
in weys þe to saue.

Jhesus

¶ It is wretyn in holy book
þi lorde god þou xalt not tempte
all̄ thynge must obeye to goddys look
out of his myght is[4] non exempt
Out of þi cursydnes *and* cruel crook
by godys grace man xal be redempt
whan þou to helle þi brennynge brook
to endles peyne xal evyr be dempt

[1] A dot by the side of the first *s* may be intended to indicate deletion, but cf *ssone* beneath.

[2] The final *n* is in darker ink and may have been added later, but there is the usual space between it and the next word.

[3] MS. *tharalle*, with deleting dot beneath first *a*.

[4] Some word (? *in*) first written.

ther in Alwey to a-byde
Thi lorde god þou tempt no more
It is nott syttenge to þi lore
I bydde þe sese a-non þerfore
And tempte god in no tydè.

Sathañ

¶ Ow in gloteny nor in veynglory it doth ryght nott a-vayl
Cryst for to tempt it profyteth me ryght nought
I must now be-gynne to haue a newe travayl[1]
In covetyse to tempt hym it comyth now in my thought
Fo. 118v Ffor If I went þus A-way *and* shrynkyd as a snayle
lorn were þe labore alt þat I haue wrought
þerfore in covetyse oure syre I xal a-sayle
And assay into þat synne yf he may be brought
anon forth ryght
Syr ȝitt onys I pray to the
to þis hyȝ hyl com forth with me
I xal þe shewe many a cete
And many a wurthy syght.

Tunc ihesus transit cum diabolo super montem et diabolus dicit

¶ In to þe northe loke fforth evyn pleyñ
the towre of babolony þer mayst þou se
the cete of Jerusalem stondyth þer ageyn
and evyn ffast þer by stondyth Galyle
Nazareth naverne *and* þe kyngdom of Spayñ
zabulon *and* neptalym þat is a rych countre
bothe zebee *and* salmana þou mayst se serteyn
Itayl *and* Archage þat wurthy remys be
bothe januense *and* jurye
Rome doth stonde be-fore þe ryght
the temple of Salamon as sylver bryght
And here mayst þou se opynly with syght
both Ffraunce *and* normandye.

¶ Turne þe now on þis syde *and* se here lumbardye
of spycery þer growyth many An C. balys
Archas *and* Aragoñ *and* grett Almonye

[1] *trav* first written for *trav*[*ayl*] and crossed through.

Parys *and* portyngale *and* þe town̄ of Galys
Pownteys *and* poperynge *and* also pycardye
Erlonde scottlonde *and* þe londe of walys *
Fo. 119 Grete pylis *and* castellys þou mayst se *with* eye
3a *and* all̄ þe wyd werde *with*-oute mo talys
All̄ þis lougygh to me
If þou wylt knele down to þe grownde
and wurchepp me now in þis stownde[1]
all̄ þis world[2] þat is so rownd
I xal it gyve to the.

Jhesus

¶ Go Abak þou fowle sathanas
in holy scrypture wretyn it is
thi lorde god to wurchipp in every plas
As for his thrall̄ *and* þou servaunt his.

Sathan̄

Out out harrow Alas Alas
I woundyr sore what is he this
I can not brynge hym to no[3] trespas
nere be no synne to don a-mys
he byddyth me gon a-bakke
What þat he is I kan not se
Whethyr god or man what þat he be
I kan not telle in no degre
Ffor sorwe I lete a crakke.

hic venient Angeli cantantes et *ministrantes ei* · *Gloria tibi domine* · *dicens*[4]

Jhesus

¶ Now All̄ mankende exaumple[5] take
by these grete werkys þat þou dost se
how þat þe devyll̄ of helle so blake
in synne was besy to tempte me
Ffor all̄ hise maystryes þat he dyd make

* Cf. similar lists in the *Castle of Perseverance* and in the Croxton *Play of the Sacrament*.

[1] The final *e* is blotted, possibly meant to be obliterated.

[2] The *l* is corrected from another letter; possibly the scribe first intended *word*.

[3] Some word written before *no* and crossed through.

[4] *dicens* is enclosed in a red loop.

[5] Possibly *exaunple* corrected to *exaumple*.

he is ouercom̃ *and* now doth ffle
aℓℓ þis I suffyr ffor mannys sake
to teche þe how þou xalt rewle the
Fo. 119ᵛ Whan þe devylle dothe the Assayle
loke þou concente nevyr to synne
For no sleytys ne for no gynne
and þan þe victory xalt þou wynne
þe devyl xal lesyn aℓℓ his travayl.

¶ To Suffyr temptacion it is grett peyn̄
If þou *with*-stonde it þou wynnyst grett mede
Of god þe more grace þou hast serteyn̄
If þou *with*-sett þe devyl in his dede
thow þat þe fende tempt þe Ageyn
of his power take þou no drede
Ffor god hath the ȝovyn both̄ myght *and* mayn
hym for to *with*-sytt evyr at nede
þou hast more myght than he
Whan þe devyl doth tempte the ,' thoo
Shewe þi myght aȝens þi ffoo
whan þi sowle partyth the froo Amen
In blysse þan xal it be.

[Remainder of Fo. 119ᵛ—3⅝ inches—and Ff. 120, 120ᵛ blank (except for scribblings).]

Fo. 121 Hic de muliere in adulterio deprehensa. ¶ Nolo mortem peccatoris [1].

¶ Jhesus

MAn for þi synne take repentaunce
If þou amende þat is amys
Than hevyn xal be þin herytaunce
Thow þou haue don Aȝens god grevauns
ȝett mercy to haske loke þou be bolde
his mercy doth passe in trewe balauns
Aℓℓ cruel jugement be many folde.

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[1] This is written in larger but not liturgical script.
A note written very small in the hand of the scribe stands above it: *gyn at nolo morte*[m.

¶ thow þat 3our synnys be nevyr so grett
Ffor hem be sad *and* aske mercy
sone of my ffadyr grace 3e may gett
with þe leste teer wepynge owte of 3our ey
My ffadyr me sent the man to bye
Att̄ þi Raunsom my-sylfe must pay
Ffor loue of þe my-sylfe wyl dye
Iff þou aske mercy I sey nevyr nay.

¶ In to þe erth̄ ffrom hevyn A-bove
þi sorwe to sese *and* joye to restore
man I cam down att̄ ffor þi loue
Loue me ageyn I aske no more
þow þou mys-happe *and* synne ful sore
3it turne A3en *and* mercy craue
it is þi fawte *and* þou be lore
haske þou mercy *and* þou xalt haue.

¶ Vppon þi neybore be not vengabyl
Ageyn þe lawe if he offende
lyke as he is þou art vnstabyl
thyn owyn frelte evyr þou attende
Fo. 121v (marked 120) Euer more þi neybore helpe to Amende
evyn as þou woldyst he xulde þe
Ageyn hym wrath̄ if þou accende
the same in happ wyth̄ falle on the.

¶ Eche man to othyr be mercyable
And mercy he xal haue at nede
What man of mercy is not tretable
Whan he Askyth̄ mercy he xal not spede
Mercy to graunt I com in dede
Who so Aske mercy he xal haue grace
Lett no man dowte for his mysdede
But evyr Aske mercy whyl he hath space.

Scriba

¶ Alas Alas oure Lawe is lorn
A fals Ypocryte jhesu be name
þat of a sheppherdis dowtyr was born
Wyl breke oure lawe *and* make it lame
he wyl us werke ryght mekyl shame

his fals purpos if he up-holde
aℓℓ oure lawys he doth defame
þat Stynkynge beggere is woundyr bolde.

Phariseus

¶ Sere scrybe in feyth þat ypocryte
wyl turne þis londe al to his lore
þerfore I counceℓℓ · hym to indyte
And chastyse hym ryght wel þerfore.

Scriba

On hym be-leve many A score
In his prechynge he is so gay
Ech man hym ffolwygh ever more *and* more
Aȝens þat he seyth no man seyth nay.

Phariseus

Fo. 122 (K quire) ¶ A Ffals qwarel if we cowde feyne
þat ypocrite to puttyn in blame
Aℓℓ his prechynge xulde sone disteyne
and than his wurchepp xuld turne to shame
with sum falshede to spyllyn his name
lett vs assay his lore to spylle
þe pepyl with hym yff we cowde grame
than xulde we sone haue al oure wyℓℓ.

Açcusator

¶ Herke sere pharysew *and* sere scrybe
A ryght good sporte I kan ȝow telle
I vndyr-take þat ryght a good brybe
We aℓℓ xul haue to kepe counceℓℓ
A fayre ȝonge qwene here-by doth dwelle
both ffresch *and* gay upon to loke
And a taℓℓ man with here doth melle
the wey in to hyre chawmere ryght evyn he toke.

¶ lett us thre now go streyte thedyr
the wey fful evyn I xaℓℓ ȝow lede
and we xul take them both to-gedyr
Whyℓℓ þat þei do þat synful dede.

Scriba

Art þou sekyr þat we xal spede
Shaℓℓ we hym fynde whan we cum there.

Accusator

be my trowth I haue no drede
þe hare fro þe fforme we xal a-rere.

Phariseus

¶ We xal haue game *and* þis be trewe
lete us thre werke by on Assent
We wyl here brynge evyn be-forn jhesu
and of here lyff þe truth present
Fo. 122v How in advowtrye hyre lyff is lent
Than hym be-forn whan she is browth
We xul hym Aske þe trew jugement
What lawfull deth to here is wrouth.

¶ Of grace *and* mercy hevyr he doth preche
And þat no man xulde be vengeable
Ageyn þe woman if he sey wrech
Than of his prechynge he is vnstable[1]
And if we fynde hym varyable
of his prechynge þat he hath tawth
than haue we cawse bothe juste *and* Able
Ffor a fals man þat he be cawth.

Scriba

¶ Now be[2] grete god 3e sey ffull well
If we hym fyndyn in varyaunce
We haue good reson as 3e do tell
Hym for to brynge to foule myschauns
If he holde stylle his dalyauns
and preche of mercy hire for to saue
than haue we mater of gret substauns
hym for to kylle *and* putt in graue.

¶ Grett reson why I xal 3ow telle
Ffor moyses doth bydde in oure lawe
that Euery Advowterere we xuld qwelle
and 3itt with stonys thei xulde be slawe
Ageyn moyses[3] if þat he drawe
þat Synful woman with grace to helpe
he xal nevyr skape out of oure Awe
but he xal dye lyke a dogge whelpe.

[1] *unstabyl* first written and corrected to *vnstable*.
[2] The words *Now be* and *we* in the line below are obscured by a blot.
[3] The words *Ageyn moyses* are written in a slightly larger form.

Accusator

Fo. 123 ¶ ȝe tary ovyr longe ser*ys* I sey ȝow
they wyl sone parte as þ*at* I gesse
þ*er*fore if ȝe wyl haue ȝo*ur* pray now
lete us go take them *in* here whantownnesse.

Phariseus

Goo þ*ou* be-forn þe wey to dresse
We xal þe ffolwe w*ith*-in short whyle
Iff þ*at* we may þ*at* quene dystresse
I hope we xal jhesu be-gyle.

Scriba

¶ Breke up þe dore *and* go we inne
Sett to þe shuldyr w*ith* all̃ þi myght
We xal hem take evỳn in here synne
here owyn trespas shal þem indite.

hic juuenis quidam extra currit indeploydo calligis non ligatis et braccas in manu tenens et dicit accusator

Accusator

Stow þ*at* harlot sum erthely wyght
that in advowtrye here is ffownde.

Juuenis

ȝiff Any man stow me þis nyth
I xal hym ȝeve a dedly wownde.

¶ I[1] Any man my wey doth stoppe
or we departe ded xal I be
I xal þis daggare putt in his croppe
I xal hym kylle or he xal me.

Phariseus

Grett goddys curse mut go w*ith* the
W*ith* suche a shrewe wyll̃ I not melle.

Juuenes[2]

That same blyssynge I ȝyff ȝow thre
And qwheth̃ ȝow alle to þe devyl of helle.

* In feyth I was so sore affrayd
Fo. 123v Of ȝone thre shrewys þe sothe to say
my breche be nott ȝett well̃ up-teyd
I had such̃ hast to renne A-way

[1] So in MS. for *If*. [2] So in MS.
* No paragraph sign here in MS.

Thei xal nevyr cacche me in such affray
I am full glad *þat* I am gon
Adewe Adewe a xx^ti devyl way
and goddys curse haue ȝe every-chon.

Scriba

¶ Come forth *þou* stotte com̄ forth *þou* scowte[1]
com̄ forth *þou* bysmare *and* brothel bolde
com̄ forth *þou* hore *and* stynkynge bych clowte
how longe hast *þou* such harlotry holde.

Phariseus

Com̄ forth *þou* quene com forth *þou* scolde
com forth *þou* sloveyn com forth *þou* slutte
we xal the tecche *with* carys colde
A lytyl bettyr to kepe *þi* kutte.

Mulyer

¶ A mercy mercy ser*ys* I ȝow pray
Ffor goddys loue haue mercy on me
of my mys-levynge me not be-wray
haue mercy on me for charyte.

Accusator

Aske us no mercy it xal not be
We xul so ordeyn ffor *þi* lott
þat þou xalt dye for *þin* Advowtrye
*Þer*fore com̄ forth *þou* stynkynge stott.

Mulier

¶ Ser*ys* my wurchepp if ȝe wyl saue
And helpe I haue non opyn shame
bothe gold *and* sylvyr ȝe xul haue
So *þat* in clennes ȝe kepe my name.

Scriba

Fo. 124 (L quire)
Mede ffor to take we were to blame
to save suche stottys it xal not be
We xal brynge the to suche a game
þat all advowterer*ys* xul lern be the.

Mulier

¶ Stondynge ȝe wyl not graunt me grace
but for my synne *þat* I xal dye
I pray ȝow kylle me here in *þis* place
and lete not *þe* pepyl up-on me crye
If I be sclaundryd opynly

[1] MS. *scowtte*, with deleting dot beneath the first *t*.

to all̃ my frendys it xul be shame
I pray ȝow kylle me *pr*evyly
lete not þe pepyl know my defame.

Phariseus

¶ Ffy on þe scowte þe devyl þe qwelle
Ageyn þe lawe xul we þe kyll̃
Ffyrst xal hange þe · þe devyl of helle
or we such folyes xulde ffulfyll̃
thow it lyke þe nevyr so ill̃
be-fforn̄ þe *pr*ophete þou xalt haue lawe
lyke as moyse doth charge ut[1] tyll
With grett stonys þou xalt be slawe.

Accusator

¶ Com forth̃ a-pase þou stynkynge scowte
be-fore þe *pr*ophete þou were þis day
or I xal ȝeue þe such a clowte
þat þou xalt fall̃ down̄ evyn in þe way.

Scriba

now be grett god *and* I þe pay̆
Such a buffett I xal þe take
þat all̃ þe teth̃[2] I dare wel say
with-inne þin heed ffor who xul shake.

Phariseus

Fo. 124v ¶ Herke sere *pr*ophete we all̃ ȝow pray
to gyff trewe dom̄ *and* just sentence
Vpon þis woman which̃ þis same day
In synfull̃ advowtery hath don offense.

hic ihesus dum isti accusant mulierem continue debet digito suo scribere in terra.

Accusator

Se we haue brought here to ȝo*ur* presens
be-cawse ȝe ben a wyse *pr*ophete
þat ȝe xal telle be consyens
What deth̃ to hyre ȝe thynke most mete.

Scriba

¶ In moyses lawe ryght þus we fynde
þat such fals louers xul be slayn̄
streyte to a stake we xul hem bynde
and with grett stonys brest out *þer* brayn̄

[1] So in MS. for *us*.
[2] This word first miswritten in some way and crossed through.

Of ȝo*ur* concyens telle us þe playn̄
wi*th* þis woman what xal be wrought
Shall we lete here go qwyte agayn̄
or to hire deth xal she be brought.

Jhesus nichil respondit sed semper scrybyt in terra.

¶ Now holy prophete be mercyable — Mulier[1]
vpon me wrecch take no vengeaunce
Ffor my synnys Abhomynable
In hert I haue grett repentaunce
I am wel wurthy to haue myschaunce
Both bodyly deth *and* werdly shame
but gracyous prophete of socurraunce
þis tyme pray ȝow for goddys name.

Fo. 125 — Phariseus

¶ Ageyn þe lawe þou dedyst offens
þerfore of grace speke[2] þou no more
As moyses gevyth in law sentens
þou xalt be stonyd to deth þer-fore.

Accusator

Ha don sere prophete telle us ȝoure lore
xul we þis woman wi*th* stonys kyll
or to hire hous hire home restore
In þis mater tell us ȝo*ur* wyll.

Scriba

¶ In a colde stodye me thynkyth ȝe sytt
good sere awake telle us ȝo*ur* thought
xal she be stonyd telle us ȝo*ur* wytt
or in what rewle xal sche[3] be brought.

Jhesus

Loke which of ȝow þat nevyr synne wrought
but is of lyff clennere þan she
Cast at here stonys *and* spare here nowght
Clene out of synne if þat ȝe be.

hic ihesus iterum se inclinans scribet in terra et *omnes accusatores quasi confusi separatim in tribus locis se disiungent*,'

[1] This word is written in the left-hand margin in another hand, the name of the speaker having been omitted.

[2] *spe* first written, *ke* inserted by the scribe over the line.

[3] Or *scho*—the letter is blotted.

Phariseus

¶ Alas Alas I am ashamyd
I am a-fferde[1] þat I xal deye
all̃ myn synnys evyn propyrly namyd
3on prophyte dede wryte be-for myn eye
Iff þat my felawys þat dude Aspye
they wyll̃ telle it bothe ffer *and* wyde
my synfull̃ levynge if þei out crye
I wot nevyr wher myn heed to hyde.

Accusator

¶ Alas for sorwe myn herte doth blede
All̃ my synnes 3on man dude wryte
Fo. 125v If þat my felawys to them toke hede
I kan not me ffrom dèth Acquyte
I wolde I wore hyd sum-where out of syght
þat men xuld me no-where se ne knowe
Iff I be take I am afflyght
In mekyl shame I xal be throwe.

Scriba

¶ Alas þe tyme þat þis be-tyd
Ryght byttyr care doth me enbrace[2]
All̃ my synnys be now vnhyd
3on man be-for me hem all̃ doth trace
If I were onys out of þis place
to suffyr deth gret || *and* vengeauns Able[3]
I wyl nevyr come be-for his face
þow I xuld dye in a stable.

Mulier

¶ Thow I be wurthy ffor my trespas
to suffyr deth̃ ab-homynable
3itt holy prophete of 3our hy3 grace
In 3our jugement be mercyable
I wyl nevyr more be so vnstable
O holy prophete graunt me mercy
of myn synnys vnresonable
With all̃ myn hert I am sory.

Jhesus

¶ Where be þi fomen þat dude þe Accuse
Why haue þei left us to Alone.

[1] *fed* first written for *fferde* and crossed through.
[2] So in MS. [3] Line thus divided at *gret* in MS.

Mulier

By-cawse they cowde nat hemself excuse
With shame they ffled hens Euery-chone
Fo. 126 (M quire) But gracyous prophete lyst to my mone
of my sorwe take compassyoñ
now all̃ myn enmyes hens be gone
Sey me sum wurde of consolacion.

Jhesus

¶ Ffor þo synnys þat þou hast wrought
hath Any man condempnyd the.

Mulier

Nay for-soth̃ þat hath̃ þer nought
but in 3our grace I putt me.

Jhesus

Ffor me þou xalt nat condempnyd be
go hom A-geyn *and* walk at large
loke þat þou leve in honeste
and wyl no more to synne I þe charge.

Mulier

¶ I thanke 3ow hy3ly holy prophete
Of þis grett grace 3e haue me graunt
all̃ my lewde lyff I xal doun lete
and ffonde to be goddys trewe servaunt.

Jhesus[1]

What man of synne be repentaunt
of god if he wyl mercy craue
God of mercy is so habundawnt
þat what man haske it he xal it haue.

¶ Whan man is contrite *and* hath wonne grace
God wele not kepe olde wreth̃ in mynde
but bettyr loue to hem he has
Very contryte whan he them fynde
Now god þat dyed ffor all̃ mankende
saue all̃ þese pepyl both̃ nyght *and* day
and of oure synnys he us vnbynde
hy3e lorde of hevyn þat best may.

Amen̄.

[Ff. 126^{v} and 127 left blank.]

[1] The word *Jhesus* has been crossed out and the word *Doctor* written below in the same hand as the word *Mulier* earlier in the play.

Fo. 127v hic incipit de suscitacione lazari.

¶ Lazarus

GOd þat all thynge dede make of nowth
And puttyst eche creature to his fenaunce
Saue thyn handwerke þat þou hast wrought
As þou art lord of hyȝ substauns
O gracyous god att þi plesauns
of my dysese now comforte me
Which þurowe syknes hath such penawnce
On-ethys ffor heed Ache may I now se.

¶ Systyr Martha *and* Mawdelyn eke
With hast helpe me in bedde to dresse
Ffor trewly I am so woundyrly seke
I may nevyr schape[1] þis grett seknes
My deth is com̃ now I gesse
help in to chawmere þat I be led
my grett desesse I hope xal lesse
If I were leyd upon a bed.

Martha

¶ Lazarus brother be of good cher
I hope ȝour syknes ryght wel xal slake
Vpon þis bed rest ȝow rygh[2] her
And a good slep assay to take.

Magdalyn̄

Now jentyl brothyr ffor goddys sake
lyfte up ȝowre hert *and* be not feynt
An hevy housholde with vs ȝe make
If dedly syknes haue ȝow Ateynt.

Lazarus

¶ Ffor sothe dere systeryn I may not slepe
my seknes so sore doth̄ evyr encrese
of me I pray ȝow take ryght good kepe
tyll̄ þat my peyne be-gynne relese.

Martha

Fo. 128[3] God graunt grace þat it may sese
of syknes god make ȝow sownde

[1] The *h* is corrected from some other letter. [2] So in MS.
[3] The red loops of the names of the speakers are omitted on Fo. 128.

or ellys oure joy wyll sone dyscres
In so grett peynes if ȝe ly bownde.

Magdalyn

¶ A brothir brothir lyfte up ȝoure herte
ȝ*our* hevy cher doth us grevaunce
If deth from us ȝow xulde de-parte
than were we brought in comberaunce
ȝe be oure brothyr syb of Alyaunce
If ȝe wore deed þan had we none
ȝe do us brynge in distemperaunce
Whan ȝe us telle ȝe xal hens gone.

1us consolator

¶ Dame martha *and* magdalyne
how faryth ȝ*our* brothire lete us hym se.

Martha

he is ryght seke *and* hath grett pyne
I am aferde deed he xal be.

Magdalyn

A man may haue ryght grett pete
the fervent hete of hym to fele.

ij^{us} consolator

Take ȝe no thought in no degre
I hope þ*at* he xal ffare fful wele.

Martha

¶ he may nat leve his colowre doth chaunge
com to his bed ȝe xal hym se.

Magdalyn

Iff he longe leve it wyl be straunge
but as god wole so mut it be
Chere hym gode frendys ffor charyte
Comforte of hym we kan non gete
Fo. 128^{v} Alas Alas what eylight me
myne herte for wo is wundyr grete.

3us consolator

¶ Al heyl syr lazarus how do ȝe fare
how do ȝe ffele ȝow in ȝ*our* herte.

lazarus

I am with syknes all woundyn in care
And loke whan deth me xulde departe.

4us consolator et nu*n*cius

ȝe xal haue hele *and* leue in qwart
If ȝe wol take to ȝow good chere.

Lazarus

Whan deth[1] on me hath shet his dart
I xal haue hele *and* ly on bere.

1^{mus} consolator

¶ Be of good comforte *and* thynke not so
put out of herte *þat* idyl thought
3oure owyn mys-demynge may werke 3ow wo
and cause 3ow sonere to deth be brought.

ij^{us} consolator

With gret syknes þow 3e be sought
Vpon 3oure-sylf haue no mystruste
If þat 3e haue I wundyr ryght nought
Þow 3e be deed *and* cast in duste.

3us consolator

¶ Many on hath had ryght grett syknesse
And aftyr hath had his hele agayn[2]
and many a man þis is no lesse
With his wantruste hym-sylf hath slayn[3]
3e be a man of ryght sad brayn
þow þat 3*our* syknes greve 3ow ryght itt
Pluk up 3*our* herte *with* myght *and* mayn
and chere 3*our*-sylf *with* att 3*our* wytt.

Lazarus

Fo. 129 ¶ Ageyn my syknes þ*er* is non ese
but jh*es*u cryst my maystyr dere
If þ*at* he wyst of my dyssese
Ryght sone I trust he wolde ben here.

4us Consolator

I xal go to hym *with*-outyn dwere
And of 3*our* syknes telle hym serteyn
loke þ*at* 3e be of ryght good chere
Whytt þ*at* I go *and* com ageyn.

Martha

¶ Now jentyl ffrend telle hym ryght thus
he þ*at* he lovyth hath grett syknes
hedyr to come *and* comforte vs
Say þ*at* we prayd hym of his goodnes.

[1] Some correction has been made by the scribe in this word.
[2] *ageyn* first written and corrected to *agayn*.
[3] The *a* here seems also to be written over another letter.

Magdalyn

Recomende us on to his hyȝnes
And telle hym alł oure hertys wo
but he comforte oure hevynes
oure werdly[1] joy awey wyl go.

4[tus] consolator et nuncius

¶ The trewth ffor soth alł every dele
as ȝe haue told so xal I say
go to ȝour brothyr *and* cheryse hym wele
Ffor I walke fforth streyte in my way. *here goth he his way*[2]

Martha

What chere good brothyr telle me I pray
What wele ȝe ete what wele ȝe drynk
loke what is plesynge to ȝour pay
ȝe xal haue what ȝe wole thynke.

Lazarus

¶ My wynde is stoppyd gon is my breth
And deth is come to make myn ende
to god in hevyn my sowle I qweth
Ffarwell systeryn ffor hens I wende.

hic lazarus moritur et cetera.

Magdalyn

Fo. 129[v] Alas ffor wo myn here I rende
Myn owyn dere brothyr lyth here now ded
now haue we lost a trusty ffrende
þe sybbest blood of oure kynreed.

Martha

¶ Alas alas *and* wele way
now be we tweyn bothe brotherles
Ffor who my hert is colde as clay
A hoo xal comforte oure carefulnes
Ther had nevyr woman more doolfulnes
A systyr Magdalyn[3] what is ȝour reed
What whith may helpe oure hevynes
now þat oure brother is gon *and* deed.

Magdalyn

¶ Alas dere systyr I cannot telle
þe best comforte þat I can sey[4]

[1] Some letter, possibly *s*, is erased at the end of this word.
[2] Written roughly in the hand of the scribe of Ff. 95, 96.
[3] *Mad* (?) first written for *Mag*[*dalyn*] and crossed through.
[4] *say* first written and corrected to *sey*.

but sum man do us sle *and* qwelle
lete us ly down by hym *and* dey
Alas why went he alone awey
If we had deyd *with* hym Also
than had oure care all̃ turnyd to pley
ther now all̃ joye is turnyd to woo.

i^us^ consolator

¶ Be of good comforte *and* thank god of al
Ffor deth̃ is dew to every man
What tyme þat deth on us xal ffal
non erthely wyght þe oure telle can.

Martha

We all̃ xul dye þat is sertañ[1]
but ȝit þe blood of kynde nature
Whan deth̃ þe brothyr Awey hath tan
must nedys murne þat sepulture.

ij^us^ consolator

Fo. 130 ¶ Good ffrendys I pray ȝow holde ȝour pes
All̃ ȝour wepynge may not amende itt
of ȝour sorwynge þer fore now ses
And helpe he were buryed in a cley pitt.

Magdalyñ

Alas þat wurde myn herte doth slytt
þat he must now in cley be graue
I wolde sum man my throte wulde kytt
þat I with hym myght lyne in caue.

iij^us^ consolator

¶ Bothe heed *and* ffoot now he is wounde
in a chete[2] bothe ffayr *and* clene
lete us bere hym streyte to þat grounde
Where þat ȝe thynke his graue xal bene.

Martha

We be ffull̃ lothe þat pytt to sen
but stondynge it may no bettyr be
The coors take up ȝow thre betwen
with carefull̃ herte ȝow ffolwe xul we.

hic portauit corpus ad sepelliendum.

[1] The scribe began to write *e* after the *t* (? for *serleyn*).

[2] An initial *s* has been added to this word in a different ink—apparently by a later corrector.

Magdaleyñ

¶ Alas comforte I se non othyr
but all of sorwe *and* care *and* woo
We dulfull women must burry oure brothir
Alas þat deth me wyl not slo
If I to pitt *with* hym myght go
þer-in evyr more *with* hym to Abyde
than were my care all went me fro
þer now grett sorwe doth wounde me wyde.

iiᵘˢ consolator

¶ This coors we burry here in þis pytte
all myghty god þe sowle mut haue
and with þis ston þis graue we shytte
ffro ravenous[1] best*ys* þe body to saue.

Magdalyn

Fo. 130ᵛ He is now brought in to his cave[2]
my*n* hert ffor wo þis syght doth kylle
Lete us sytt down here by þe grave
or we go hens wepe all oure fylle.

Martha

¶ Vs for to wepe no man may lett
be-forn oure face to se þis syght
Alas qwy doth deth us not fett
Vs for to brynge to þis same plyght.

ijᵘˢ consolator

Arys for shame ȝe do not ryght
streyth from þis grave ȝe xul go hens
þus for to grugge ageyns godys myght
Aȝens hyȝ god ȝe do offens.

Magdaleñ

¶ Syth I must nedys *with* ȝow hens goñ
my brother*ys* graue lete me fyrst kys
Alas no whith may helpe my mon
Ffare wel my brothyr fare wel my blys.

iijᵘˢ consolator

hom to ȝo*ur* place we xal ȝow wysse
Ffor goddys loue be of good chere
In dede ȝe do ryght sore amys
so sore to wepe as ȝe do here.

[1] *rauenous* first written, the *u* corrected to *v* by scribe.

[2] This *v* also appears to have been touched up, but there is no trace of an original *u*.

Martha

¶ Lete us go hom than to oure place
we pray 3ow all̃ with us to Abyde
Vs to comforte with sum solace
tyl þat ȣre sorwe doth slake *and* sclyde.

1ᵘˢ consolator

3ow for to comforte at every tyde
We xall̃ dwelle here bothe nyght *and* day
and god þat made þis werd so wyde
be 3owre comforte *þat* best may.

*hic iiij*ᵘˢ *consolator* et *nuncius loquitur jhesu dicens*

4ᵘˢ consolator

Fo. 131 ¶ Heyl holy prophete jhesu be name
Martha and Mawdelyn þo systeryn too
Recomende hem to 3*our* hy3 fame
And bad me sey to 3ow þus loo
How þat Lazare qwhich̃ þat 3e lovyd so
with grett syknes is sore dyssesyd
to hym they prayd 3ow þat 3e wolde goo
If þat 3*our* hy3nes þerwith were plesyd.

Jhesus

¶ Dedly syknes lazare hath non
but for to shewe goddys grete glorye
Ffor *þat* syknes is ordeynyd a-lon
þe sone of god to gloryfie.

Nuncius

They be in dowte þat he xal deye
grett syknes hym sore doth holde
Ffor veruent hete his blood doth dreye
his cȯlore chaungyth as they me tolde.

Jhesus

¶ Goo hom ageyn And telle hem thus
I xal come to hem whan *þat* I may.

Nuncius

At 3*our* comaundement · O prophete jhesus
I xal hem telle as 3e do say.

Jhesus

Come forth̃ bretheryn walke we oure way
In to jurye go we A-non
I cam not there ful many a day
þerfore thedyr now wyl I gon.

Omnes discipuli

¶ The jewys ageyn the were grym *and* grylle
Whan þ*ou* were there they wolde þe aslayn
Fo. 131v (marked 130) *With* stonys they sowte þe ffor to kyll̄
And wylt þ*ou* now go thedyr ageyn.

Jhesus

xij owrys þe day hath̄ in certeyn
In them to walke both clere *and* bryght
he xal not stomble ageyn hyll̄ nor pleyn
þ*at* goth þe wey whyl it is day lyght.

¶ but if men walke whan it is nyght[1]
Sone they offende in þ*at* dyrknes
be-cawse they may haue no cler syght
they hurte there ffete ofte in suche myrkenes
but as ffor this ȝitt nevyr-þe-lesse
the cawse þ*er*fore I thedyr wyl wende
is ffor to reyse ffrom bedde expresse
lazare þ*at* slepyth̄ · oure Althere ffrende.

Omnes discipuli

¶ Of his syknes[2] he xal be save
If þ*at* he slepe good sygne it is.

Jhesus

lazare is deed *and* leyd in grave
Of his slepynge ȝe deme amys
I was not there ȝe know weyl[3] this
to strengthe ȝoure feyth I am ful glad
þ*er*fore I telle ȝow þe trewthe i-wys
oure ffrende is deed *and* vndyr erth̄ clad.

Thomas

¶ Than goo we all̄ ryght evyn streyth thedyr
there as oure ffrende lazare is deed
and lete us deye *with* hym to-gedyr
þ*er* as he lyth in þe same stede.

Jhesus

Fo. 132 The ffor[4] to deye haue þ*ou* no drede
the wey streyth thedyr in hast we take

[1] The colour of the ink becomes darker with this line and the writing slightly more angular. This continues more or less to the bottom of Fo. 134.
[2] The *k* is corrected from some other letter.
[3] The *e* omitted and written above the line.
[4] So in MS.

be þe grett myght of myn godhede
oute of his slepe he xal awake.

Nuncius

¶ Alł heyl Martha *and* mawdelyn eke
to jhesu I haue ȝour massage seyd[1]
I tolde hym how þat ȝour brothyr was seke
and with grett peyn in his bed leyd
He bad ȝe xulde not be dysmayde
alł his syknes he xal Askape
he wyłł byn here *with*-in a brayde
as he me tolde he comyth in rape.

Mawdelyn[2]

¶ That holy prophete doth come to late
oure brothyr is beryed iij days or this
A grett [stone][3] stoppyth þe pyttys gate
there as oure brothere beryde is.

Nuncius

Is lazare deed now god his sowle blys
ȝit loke ȝe take non hevynes
So longe to wepe ȝe don A-mys
It may not helpe ȝour sorynes.

Martha

¶ Oute of myn herte alł care to lete
alł sorwe *and* wo to caste Away
I xal go forth in þe strete
to mete *with* jhesu if þat I may.

ij[us] consolator

God be ȝour spede bothe evyr *and* Ay
Ffor *with* ȝour sustyr we wyl abyde
here to comforte we xal a-say
and alł here care to caste a-syde.

3[us] consolator

Fo. 132[v] ¶ Mary Mawdelyn be of good herte
And wel be-thynke ȝow in ȝour mynde
Eche creature hens must depart
þer is no man but hens must wende.

[1] *Sayd* first written and corrected to *seyd*.
[2] The *w* written over a *d*.
[3] This word is written above the line in a different ink, possibly by the scribe of Ff. 95, 96.

Deth to no wyht can be a frende
Alł þinge to erth̄ he wyl dowñ cast
Whan þ*at* god wol alł thynge hath ende
lenger*e* than hym lyst no thynge may last.

Magdalyñ

¶ I thanke ȝow frendys ffor ȝ*our* good cher*e*
my*n* hed doth ake as it xulde brest
I pray ȝow therfor*e* while[1] ȝe ben her*e*
A lytil whyle þ*at* I may rest.

4*us* co*n*solat*or* nu*n*c[ius

þ*at* lord þ*at* made bothe est *and* west
graunt ȝow good grace suche rest to take
þ*at* on to hym xulde plese most best
As he þis worlde of nought dyd make.

Martha

¶ A gracyous lord had ȝe ben her*e*
My brother lazar*e* þis tyme had lyved[2]
but iiij days gon upon a ber*e*
We dede hym berye whan he was ded
ȝitt now I knowe w*ith*-owtyn drede
What thynge of god þ*at* þ*ou* do craue
þ*ou* xalt spede of þ*e* hyȝ godhede
what so þ*ou* aske · þ*ou* xalt it haue.

Jh*es*us

¶ Thy brothyr lazare Aȝen xal ryse
A levynge man aȝen to be.

Martha

I woot wel þat at ⁝ þ*e* grett last syse
he xal a ryse | *and* also we[3].

Jh*es*us

Fo. 133 Resurrecc*i*on þ*ou* mast me se
And hendeles lyff I am also
What man þ*at* deyth *and* levyth in me
Ffrom deth to lyve he xal ageyn go.

¶ Eche man in me þ*at* feyth̄ful is
and ledyth his lyff after*e* my lor*e*
of hendeles lyff may he nevyr mys

[1] *wyl* first written and crossed through.
[2] There are traces of correction in this word—possibly *leved* first written.
[3] These line divisions seem intended to mark the extra rhyme.

euere he xal leve *and* deye nevyr more
'The body *and* sowle I xal restore
to endeles joye dost *þou* trowe this.

Martha

I hope in the || O cryst ful sore[1]
þou art *þe* sone of god in blys.

¶ Thy Ffadyr is god of lyff endeles
þi self is sone of lyff *and* gras
to sese these wordlys wrecchydnes
Ffrom hefne to erth *þou* tok*e* *þe* pas.

Jhesus

Of hevynly myght ryght grett solas
to all̃ þis world me[2] xul sone se
go calle *þi* systyr in to þis plas
byd mary mawdelyn come hedyr to me.

Martha

¶ At *þi* byddyng I xal here calle
In hast we were here 3ow be-fo̊rn.

Mawdelyn

Alas my mowth is bytter as galle
grett sorwyn my herte on tweyn hath scorn̄
Now *þat* my brothyr from syth is lorn
þer may no myrth my care releve
Alas *þe* tyme þat I was born̄
þe swerde of sorwe myn hert doth cleve.

i^us^ consolator

Fo. 133^v^ ¶ Ffor his dere loue *þat* all̃ hath wrought
Ses sum tyme of 3our wepynge
and put all̃ thynge out of thought
in-to þis care þat 3ow doth brynge.

2us consolator

3e do 3our-self ryght grett hyndrynge
and short 3oure lyff or 3e be ware
Ffor goddys loue ses of 3our sorwynge
and with good wysdam refreyn 3our care.

Martha

¶ Sustyr magdalen̄ com out of halle
oure maystyr is com as I 3ow say

[1] The reason for the dividing strokes in this line is not apparent.
[2] So in MS. for *men*.

he sent me hedyr ȝow for to calle
come forth in hast as I ȝow pray.

Magdalen

Ha · where hath he ben many a longe day
Alas why cam he no sonere hedyr
In hast I folwe ȝow anon þe way
me thynkyth longe or I come thedyr.

3ᵐᵉ consolator

¶ Herke gode ffrendys I ȝow pray
Aftyr þis woman in hast we wende
I am a-ferde ryght in good fay
here-self for sorwe þat she wyl shende.

Nuncius

Here brothyr so sore is in hire mende
She may not ete drynke nor slepe
streyte to his graue she goth on ende
As a mad woman þer for to wepe.

Magdalen

¶ A Souereyn lord *and* mayster dere
had ȝe with us ben in presens
Fo. 134 Than had my brother on lyue ben here
nat ded but qwyk þat now is hens
Ageyn deth is no resystens
Alas myn hert is woundyrly wo
Whan þat I thynke of his Absens
þat ȝe ȝour-self in herte lovyd so.

1ᵐᵉ consolator

whan we haue mynde of his sore deth
he was to us so gentyl[1] *and* good
þat mend of hym oure hertys sleth
þe losse of hym doth marre oure mood.

ijᵘˢ[2] consolator

Be bettyr neybore nevyr man stood
to euery man he was ryght hende
Vs he dede refresch with drynk *and* ffood
now he is gon | gon is oure frende.

Jhesus

¶ ȝowre grett wepynge doth me constreyne
Ffor my good ffrend to[3] wepe also

[1] This initial *g* has been corrected from an original *j* by the scribe.
[2] 3 first written for ii and crossed through.
[3] Some letter (? *w*) before *to* crossed through.

I can not me for wo restreyn
but I must wepe lyke as ȝe do.

hic ihesus fingit se lacrimari. 3us consolator

Be-holde þis prophete how he doth wepe lo
he louyd lazare ryght woundyrly sore
he wolde not ellys for hym þus wepe so
but if þat his loue on hym were þe more.

Nuncius

¶ A straw for þi tale what nedyth hym to wepe
A man born blynde · dede[1] he nat ȝeue syght
Fo. 134v myght he nat thanne his frende on lyve kepe
be the uertu of þat same hyȝ myght.

Jhesus

Where is he put telle me anon ryght
brynge me þe weye streyth to his grave.

Martha

lord at ȝour wylle we xal brynge ȝow tyght
evyn to þat place þer he doth lyne in caue.

Magdalyn̄

Whan þat we had þe massangere sent
Or he had fullych half a myle gon̄
deyd[2] my brother *and* up we hym hent
here in þis graue we beryed hym anon̄.

Jhesus

þe myght of þe godhed xal glathe[3] ȝow every-chon̄
suche syght xal ȝe se hens or ȝe wende
Sett to ȝour handys take of þe ston̄
A syght lete me haue of lazare my ffrende.

Martha

¶ he stynkygh ryght fowle longe tyme or this
iiij days gon for sothe he was dede
lete hym ly stylle ryght evyn as he is
þe stynke of his careyn myght hurte[4] us I drede.

Jhesus

As I haue þe tolde syght of þe god-hede
thy-self xuldyst haue · feythful if þou be

[1] *dede* has been altered to *dyde* in different ink and by a later hand, the *y* being written over the *e*.

[2] *deyd* has been altered to *dyyd* in a different ink and (probably) by a later hand—the *y* written over the *e*.

[3] *glathe* has been altered to *gladd* in a different ink, the *dd* written over the *the*.

[4] *hurf* first written and crossed through.

take of þe ston do Aftyr my rede
þe glorye of þe godhede a-non ȝe xal se.

i^us consolator

¶ ȝoure byddynge xal be don a[non][1] ful swyfte
Sett to ȝour handys *and* helpe echon̄
I pray ȝow seryꝭ help me to lyfte
I may not reyse it my-self[2] a-lon.

2us consolator

Fo. 135 In feyth it is An hevy ston
Ryth sad of weyth *and* hevyof peys.

3us consolator

Thow it were twyes so evy[3] as on[4]
Vndyr vs foure we xal it reyse.

Nuncius

¶ Now is þe ston take ffrom þe caue
here may men se A rewly sygth
of þis ded body þat lyth here graue[5]
Wrappyd in a peteffyl plyght.

Jhesus eleuatis ad celum oculis dicit

Jhesus

I thanke þe fadyr of þin hyȝ myght[6]
þat þou hast herd my prayour þis day
I know ful wel bothe day *and* nyght
Euer þou dost graunt þat I do say.

¶ But for þis pepyl þat stondyth about
And be-leue not þe power of þe *and* me
them for to brynge clene out of dowt
this day oure myght thei[7] all̄ xul se.

hic Jhesus clamat voce magna dicens

Lazare Lazare my frende so fre
Ffrom þat depe pitt come out a-non̄

[1] MS. *a*n̄ with *non* written in the left-hand margin.
[2] *self* first written, imperfectly corrected to *self*.
[3] An initial *h* has been added in different ink by a later corrector.
[4] Some letter has been corrected to *o* in this word and to make it clear an *o* is written above.
[5] The word *in* has been written above the line before *graue* by the later hand.
[6] This line as far as *fadyr* written and crossed through in red ink to make room for the stage direction, then written again beneath.
[7] *thei* has been altered to *they* in a different ink by the later corrector.

be þe grett myght of þe hyȝ mageste
A-lyve þou xalt on erth ageyn gon̄.

lazarus

¶ At ȝoure comaundement I ryse up ful ryght
hevyn helle And erth ȝoure byddyng must obeye
Ffor ȝe be god *and* man *and* lord of most myght
Of lyff *and* of deth ȝe haue both lok *and* keye.

hic resurget lazarus ligatis manibus et pedibus ad modum sepulti[1] *et dicit ihesus*

Jhesus

Fo. 135ᵛ Goo forthe bretheryn[2] *and* lazare ȝe vntey
And all his bondys losyth hem asundyr
Late hym walke hom *with* ȝow in þe wey
Ageyn god*ys* myght þis meracle is no wundyr.

Petrus

¶ At ȝ*our* byddynge his bondys we vnbynde
all thynge muste lowte[3] ȝ*our* mageste
be þis grett meracle opynly we fynde
Very god *and* man in trewth þ*at* ȝe be.

Johannes

þ*at* þ*ou* art very god every man may se
be this meracle so grett *and* so meruayll
all thynge vndyr hevyn must nedys obey þe
whan Aȝens þe powh deth be · he may not preuayll.

Omnes consolatores

¶ We All *with* o voys ffor god do þe knowe
and for oure sauyo*ur* we do þe reverens
All oure hool loue now in þe doth growe
O sovereyn lord of most excellens
helpe vs of ȝ*our* grace whan þ*at* we go hens
Ffor aȝens deth us helpyth not to stryve
but aȝen ȝoure myght is no resistens
oure deth ȝe may A-slake *and* kepe vs[4] stylle on lyve.

Jhesus

¶ Now I haue shewyd in opyn sygh̄t
of my godhed þe gret glorye

[1] MS. sepulł.

[2] *breryn* first written and crossed through.

[3] The word *vnto* has been written above the line by the later hand between *lowte* and *ȝour*.

[4] *ust* written before *vs* and crossed through.

to-ward my passyon I wyl me dyght
the tyme is nere *þat* I must deye
Ffor all̃ mankynde his sowle to bye
A crowne of thorn xal p*er*chyn myn brayn̄
and on þe mont of caluarye
Vpon a cros I xal be slayn.

The Passion Play. I

Fo. 136 (N quire)[1]

¶ Demon

¶[2] I am 3o*ur* lord lucifer *þat* out of helle cam
Prince of þis werd · *and* gret duke of helle
Wherefore my name is clepyd sere satan
Whech Aperyth among 3ow̃ · A matere to spelle.

26

¶ I am Norsshere of synne · to þe confusyon of man
To bryng hym to my dongeon̄ · þer in fyre to dwelle
Ho so evyr serve me so reward hym I kan̄
þat he xal syng wellaway · ever in peynes ffelle.

¶ Lo þus bountevous A lord þan · now am I
To reward so synners · as my kend is
Who so wole folwe my lore · *and* serve me dayly
Of sorwe *and* peyne A-now · he xal nevyr mys.

¶ Ffor I began in hefne synne for to sowe *
Among all̃ þe Angellys · *þat* weryn þere so bryth
And þer fore was I cast out · in to helle ful lowe
Not withstandyng I was þe fayrest *and* berere of lyth.

¶ 3et I drowe in my tayle · of þo Angelys bryth
With me in to helle · takyth good hed what I say
I lefte but tweyn A-3ens on · to Abyde þere in lyth
But þe iij*de* part come *with* me · þis may not be seyd nay.

[1] The writing is less regular in this quire and the rubrication of the initial letters of the line more abundant and less careful. On Ff. 136 and 136^{v} the writing varies noticeably in size from line to line.

[2] The paragraph marking of this Prologue is irregular, as is the scheme of linked quatrains.

* *Wylliam Dere* scribbled in the margin.

¶ Takyth hed to ȝo*ur* prince þaꝯ · my pepyl euery-choꝯ
and seyth what maystryes in hefne · I gan þ*er* do play
To gete A thowsand sowlys in an houre · me thynkyth it but skorn
Syth I wan Adam And Eve · on þ*e* fyrst day.

¶ But now mervelous mendys rennyn in my*n* rẽmemberawns
Of on cryst wiche is clepyd Joseph · *and* maryes sone
Thryes I tempte hym be ryth sotylle instawnce
Aftyr he fast fourty days · ageyns sensual myth or reson
Fo. 136ᵛ Ffor of þ*e* stonys to a mad bred · but sone I had conclusyoꝯ
Þan upon a pynnacle but Angelys were to hy*m* Assystent
His Answerys were mervelous · I knew not his intencioꝯ
and at þ*e* last to veyn glory · but nevyr I had my*n* intent.

¶ And now hath he xij dysypulys · to his Attendau*n*s
To eche towꝯ *and* cety · he sendyth hem as bedellys
in dyverce place to make ffor hy*m* pu*r*uyau*n*s
The pepyl of hese werkys ful grettly m*er*veyllys
To þe crokyd blynd *and* dowꝯ · his werkys p*ro*vaylys[1]
Lazare þ*at* foure days lay ded · his lyff recuryd
and where I purpose me to tempt · A-non he me Asaylys
Mawdelyn playne remyssyoꝯ · Also he hath ensuryd.

¶ Goddys soꝯ he p*re*tendyth · *and* to be born of A mayde
and seyth he xal dey · for mannys saluacion
þan xal þe trewth be tryed · *and* no fordere be delayd
Whan þe soule fro þe body · xal make sep*ara*cion
And as for hem þ*at* be vndre · my grett domynacion
He xal fayle of hese intent *and* pu*r*pose[2] Also
Be þis tyxt of holde · remembryd to my*n* intencion
Quia in inferno nulla est redempcio.

¶ But whan þe tyme xal neyth of his p*er*secucion
I xal Arere new Engynes · of malycious co*n*spiracy
Plente of rep*re*vys · I xal p*ro*vide · to his confusioꝯ
þus xal I false þe wordys · þ*at* his pepyl doth testefy
His discipulis xal for-sake hy*m* · *and* here mayst*er* denye
In-novmberabyl xal his wou*n*dys be · of woful grevau*n*s
A tretowr*e* xal cou*n*tyrfe · his deth · to fortyfye
Þe rebukys þ*at* he gyf me · xal t*ur*ne to his displesau*n*s.

[1] So (pvaylys) in MS. [2] MS. pũpose.

Fo. 137 ¶ Some of hese dyscypulys · xal be chef · of þis Ordenawns
Þ*at* xal fortefye þis term̄ · þ*at* in trost is treson̄
Þus xal I venge · be sotylte al my malyc*i*ous grevau*n*s
For no thyng may excede · my prudens *and* dyscrec*i*on.

¶ Gyff me ȝ*ou*r love · grawnt me my*n* Affecc*i*on
And I wyl vnclose · þ*e* treso*ur* of lovys Alyawns
And gyff ȝow ȝour*e* desyrys afftere ȝour*e* intenc*i*on
no poverte xal aproche ȝow · fro plentevo*us* Abu*n*dau*n*s.

¶ By-holde þe dyvercyte · of my dysgysyd varyau*n*s
Eche thyng sett ⁘ of dewe naterall, dysposyc*i*on
and eche parte Acordynge · to his resemblau*n*s
Ffro þe sool of þe ffoot, to þe hyest Asenc*i*on.

¶ Off ffyne cordewan̄, A goodly peyr*e* of long pekyd schon
hosyn enclosyd ⁘ of þe most costyous cloth · of Crenseyn̄
þus a bey to a jentylman · to make comp*ar*ycion
W*ith* two doseyn poyntys of cheverelle ⁘ þe Aglott*ys* of syluer[1] feyn̄.

¶ A shert of feyn holond[2] ⁘ but car*e* not for þ*e* payment
A stomacher*e* of cler*e* reynes · þe best may be bowth
Þow poverte be chef ⁘ lete p*ri*de þ*er* be p*re*sent
And all þo þ*at* repreff p*ri*de, þ*ou* sette hem at nowth.

¶ Cadace · wolle · or flokkys · wher*e* it may be sowth
to stuffe w*ith*-al þ*i* dobbelet, *and* make þe of p*ro*porcyon
two smale legges · And a gret body · þow it ryme nowth
ȝet loke þ*at* þ*ou* desyre · to An þe newe facc*i*on.

¶ A gowne of thre ȝerdys loke þ*ou* make comp*ar*ison̄
Vn-to all degrees dayly · þ*at* passe þ*in* astat
A purse w*ith*-outyn mony ⁘ a daggere for devoscyon̄
And þere repref is of synne ⁘ loke þu make debat.

Fo. 137v ¶ W*ith* syde lokkys I schrewe þ*in* here[3] · to þ*i* colere hangyng down̄
to herborwe qweke bestys þ*at* tekele men onyth

[1] The initial *s* is written over some other letter (? *þ*).
[2] The word *cloth* first written after *holond* but crossed through.
[3] ou*er* þ*in* eyn *and* þ*in* her*ys* is written by the same hand above the line, as if for an alternate reading for *I schrewe þin here.*

An hey smal bonet · for curyng of þe crowne
And all beggery*s and* pore pepyll · haue hem on[1] dyspyte
On to þe grete Othys · And lycherye gyf þ*i* delyte
to maynteyn þ*in* astate lete brybory be present
And yf þe lawe repreve[2] þe · say þ*ou* wylt ffyth
And gadere þe A felachep after þ*in* entent.

¶ Loke þ*ou* sett not be p*re*cept · nor be comawndement
Both sevyle *and* Canone[3] · sett þ*ou* at nowth
Lette no membre of god · but w*ith* othys be rent
Lo þus þis werd at þis tyme · to myn intent is browth
I Sathan w*ith* my felawus · þis werd hath Sowth
And now we han it · at houre plesawns
Ffor synne is not shamfast · but boldnes hath bowth
þ*at* xal cause hem in helle to han inerytawns.

¶ A beggerys dowtere to make gret purvyau*n*s[4]
To counterfete a jentyl womañ · dysgeysyd as she cañ
And yf mony lakke · þis is þe newe chevesau*n*s
W*ith* here p*re*vy plesawns to gett it of sum man
Here colere splayed? *and* furryd w*ith* Ermyn calabere or satañ
A seyn to selle lechory · to hem þ*at* wyl bey
And þei þ*at* wyl not by it, yet i-now xal þei hañ
And telle hem it is for love · she may it not deney.

¶ I haue browth 3ow newe namys, *and* wyl 3e se why
Ffor synne is so plesaunt, to ech Ma*n*nys intent
Fo. 138 3e xal kalle p*ri*de · oneste · *and* naterall kend lechory
And covetyse wysdam · there tresure is present.

¶ Wreth manhod, *and* envye callyd chastement
Seyse nere sessyoñ · lete p*er*jery be chef
Glotonye · rest · let Abstynawnce · beyn Absent
And he þ*at* wole exorte þe to vertu · put hem to repreff.

¶ To rehers al my servau*n*tys · my matere is to breff
But all þese xal eneryth · þe dyvic*i*on et*er*nal

[1] Or *en*—the letter is blotted.
[2] *ll* written before *repreve* and crossed through.
[3] MS. Canoñ.
[4] An *a* (mark of stage direction) crossed through in red ink in the left-hand margin here, and the beginning of the red underlining of stage directions beneath the first word of the line.

Þow cryst by his sotylte · many materys meef
In evyr-lastynge peyne · with me dwellyn þei xal.

¶ Remembre oure seruauntys · whoys sowlys ben mortall
Ffor I must remeffe · for more materys to provyde
I am with 3ow at all tymes · whan 3e to councel me call
But for A short · tyme · my-self I devoyde.

Johannes baptis[ta

¶ I johan baptyst : to 3ow þus prophesye
Þat on xal come aftyr me · *and* not tary longe
In many folde more · strengere þan I
Of whose shon : I am not worthy to lose þe thonge
Where-fore I councel þe 3e reforme all wronge
in 3our concyens of þe mortall dedys · sevyñ
And for to do penawns · loke þat 3e ffonge
Ffor now xal come þe kyngdham of hevyñ.

¶ þe weys of oure lord cast 3ow to Aray
And þer-in to walk loke 3e be Applyande
And make his pathys · as ryth as 3e may
Kepyng ryth forth · *and* be not declinande
Fo. 138v Neyther to fele · on ryth · nor on lefte hande [1]
But in þe myddys · purpose 3ow · to holde
For þat in all wyse is most plesande
As 3e xal here · whan I have tolde.

¶ Of þis wey for to make · moralysacyoñ [2]
Be þe ryth syde 3e xal vndyrstonde mercy
And on þe lefte syde · lykkenyd dysperacion
And þe patthe be-twyn bothyn · þat may not wry
Schal be hope *and* drede · to walke in perfectly
Declynyng not to fele · for no maner nede
grete cawsys I xal shove 3ow why
þat 3e xal sowe [3] þe patthe of hope *and* drede.

[1] *syde* first written and crossed through.

[2] Two lines following this are crossed through: *Be þe ryth syde lyknyd disperacion* and *and þe pathe betwyn bothyn.*

[3] Or *sewe*—the vowel is not clear.

¶ On þe mercy of god, to meche ȝe xal not holde
as in þis wyse · be-hold[1] · what I mene
Ffor to do synne · be *þou* no more bolde
In trost þat god wole · *mercyful* bene
And yf be sensualyte · as it is ofte sene
Synnyst dedly · *þou* xalt not *þerfore* dyspeyre
but *þerfore* do penawns *and* confesse þe clene
And of hevyn · *þou* mayst trost to ben eyre.

¶ Þe pathe *þat* lyth · to þis blyssyd · enherytawns
Is hope *and* drede · copelyd be conjunccyoñ
Be-twyx þese tweyñ · may be no dysseuerawns
Ffor hope *with*-outyn drede · is maner of *presumpcion*
Fo. 139 And drede · *with*-owtyn hope · is maner of dysp*eracion*
So these tweyn must be knyt be on Acorde
How ȝe xal aray þe wey · I haue made declararacion[2]
Also þe ryth patthis · Aȝens þe comyng of oure lord.

Here xal annas shewyn hym-self in his stage be-seyn after a busshop of þe hoold lawe in a skarlet gowne · and *ouer þat a blew tabbard furryd with whyte* and *a mytere on his hed after þe hoold lawe* · *ij doctorys stondyng by hym in furryd hodys* and *on be-forn hem with his staff of A-stat* and *eche of hem on here hedys a furryd cappe with a gret knop in þe crowne* and *on stondyng be-forn as a sarazyñ þe wich xal be his masangere* · *Annas þus seyng*

Annas

¶ As a *prelat* am I *properyd*, to *provyde* pes
And of jewys · jewge · þe lawe to fortefye
I Annas be my powere · xal comawnde dowteles
Þe lawys of moyses · no man xal denye
Hoo excede my comawndement · Anon ȝe certefye
Yf Any eretyk here reyn · to me ȝe compleyñ
For in me lyth *þe* powere · all trewthis to trye
And pryncypaly oure lawys · þo must I susteyñ.

¶ ȝef I may aspey · þe contrary[3] no wheyle xal þei reyn

[1] Or *held*. [2] So in MS.
[3] *contrary* apparently first written, corrected to *contraly*, and again, imperfectly but possibly by the scribe, to *contrary*.

But a-non to me be browth · *and* stonde *pr*esent
Be-fore here jewge · wich̄ xal not feyn̄
But aftere here trespace · to gef hem jugement
Now serys for A *pr*ose · heryth myn intent
There is on jhesus of nazareth · þat oure lawys doth excede
Yf he *pr*ocede · thus · we xal us all repent
For oure lawys · he dystroyt · dayly *with* his dede.

Fo. 139ᵛ ¶ There fore be ȝc*ur* cowncel we must take hede
What is be[1] to *pr*ovyde or do in þis case
Ffor yf we let hym þus go · *and* ferdere *pr*osede
Ageyn sesare *and* oure lawe we do trespace.

primus doctor
¶ Sere þis is myn Avyse · þat ȝe xal do Annas[2]
Send to cayphas for cowncel knowe his intent
For yf jhesu proce[3] *and* þus forth go
Oure lawys xal be dystroyd thes se we *pr*esent.

ijus doctor
¶ Sere remembre þe gret charge · þat on ȝow is leyd annas[4]
þe lawe to ke[5] which̄ may not ffayle[6]
Yf any defawth *pr*evyd of ȝow be seyd
þe jewys *with* trewth · wyl ȝow a-sayl
Tak hed whath cownsayl · may best *pr*ovayl[7]
After rewfyn *and* leyon̄ · I rede[8] þat ȝe sende
They arn temp*er*al jewgys, þat knowyth þe parayl
With ȝoure cosyn cayphas · þis matere to Amende.

Annas
¶ Now surely þis cowncel · revyse myn herte
ȝoure cowncel is best as I can se
Arfexe in hast loke þat þou styte
And pray cayphas my cosyn come speke *with* me.

¶ To rewfyn *and* leon þu go Also
And pray hem þei speke *with* me in hast

[1] So in MS. for *best*.
[2] *Annas* written in a different hand, possibly that of Ff. 95, 96.
[3] So in MS. for *procede*.
[4] *annas* written as before. [5] So in MS. for *kepe*.
[6] The first three letters in this word have been written over others.
[7] So (þvayl) in MS.
[8] With this word the ink becomes darker and the writing is perhaps slightly more angular from here to the bottom of Fo. 141ᵛ, where the darker ink ceases.

For A pryncipal matere · þat haue to do
Wich must be knowe or þis day be past.

Arfexe

¶ My souereyn at ȝour intent · I xal goñ
In al þe hast þat I kan hy ·
On to Cayphas · rewfyn *and* lyoñ
And charge ȝoure intent þat þei xal ply.

Fo. 140 *here goth þe masangere forth* and *in þe mene tyme cayphas shewyth him-self in his skafhald · Arayd lyc̄h to Annas savyng his tabbard xal be red furryd with white ij doctorys with hym arayd with pellys aftyr þe old' gyse* and *furryd cappys on here hedys · Cayphas þus seyng·*

Cayphas

¶ As A primat most preudent · I present here sensyble
buschopys of þe lawe with al þe cyrcumstawns
I Cayphas am jewge · with powerys possyble
To distroye all̃ errouris · þat in oure lawys make varyawns
All̃ thyngys I convey be reson and temperawnce
And all̃ materis possyble · to me ben palpable
Of þe lawe of moyses I haue A chef governawns
To seuere[1] ryth *and* wrong in me is termynable.

¶ but þer is on Cryst þat oure lawys is varyable
he perverte þe pepyl̃ with his prechyng il̃
We must seke A mene · on to hym reprevable
ffor yf he procede oure lawys he wyl spyl̃.

¶ We must take good cowncel in þis case
Of þe wysest of þe lawe[2] þat kan þe trewthe telle
of þe jewgys of pharasy · *and* of my cosyn Annas
for yf he procede be prossesse · oure lawys he wyl felle.

primus doct[or Cayfas[3]

¶ Myn lord plesyt ȝow to pardon me for to say
þe blame in ȝow · is as we fynde[4]
to lete cryst contenue þus day be day
With his fals wic̄hcraft þe pepyl to blynde

[1] *deuere* first written and crossed through.
[2] *ll* written before *lawe* and crossed through.
[3] *Cayfas* written as *Annas* above in the Fo. 95, &c., hand.
[4] *haue fow* first written and crossed through.

Fo. 140ᵛ He werkyth fals meraclis Ageyns[1] all kende
And makyth oure pepyl to leve hem in
It is ȝour part to take hym *and* do hym bynde
And gyf hym jugement for his gret syn.

ij^us doctor Cayphas[2]

¶ For-sothe sere of trewth this is þe case
On to *our* lawe ȝe don oppressyoñ
Þat ȝe let cryst from ȝou pace
and wyl not don on hym correxioñ
Let Annas knowe ȝour intencion
With prestys *and* jewgys · of þe lawe
And do cryst fforsake his fals oppynyon
Or in to A preson lete hem be thrawe.

Cayphas

¶ Wel serys ȝe sal se with-inne short whyle
I xal correcte hym · for his trespas
He xal no lenger oure pepyl be-gyle
Out of myn dawngere he xal not pas.

here comyth þe masangere to cayphas and *in þe mene tyme rewfyn* and *lyon schewyn hem in þe place* in *ray tabardys furryd* and *ray hodys a-bouth here neckys furryd · þe masangere seyng·*

Masangere

¶ Myn reverent souereyn · *and* it do ȝow plese
Sere-annas my lord hath to ȝou sent
He prayt ȝou þat ȝe xal not sese
Tyl þat ȝe ben with hym present.

Cayphas

¶ Sere telle myn cosyn I xal not fayl
it was my purpose hym for to se
For serteyn materys þat wyl[3] provayle[4]
þow he had notwth a sent to me.

Masager

Fo. 141 ¶ I recomende me to ȝour hey degre
on more massagys I must wende.

Cayphas

Ffare wel sere *and* wel ȝe be
gret wel my cosyn *and* my ffrede[5]

[1] *all kende* first written before *Ageyns* and crossed through.
[2] *Cayphas* writtten as *Annas* above in the Fo. 95, &c., hand.
[3] The *l* seems to have been omitted and inserted later.
[4] So in MS. [5] So in MS. for *ffrende*.

here þe masager metyth with þe jewgys sayng Masager

¶ Heyl jewgys of jewry · of reson most prudent
of my massage to *3ou* · I make relacion
my lord sere Annas hath for *3ou* sent
to se his *pre*sens *with*-owth delacion.

Rewfyn

¶ Sere we Are redy At his comawndement
To se sere Annas in his place
it was oure purpose *and* oure intent
to A be *with* hym *with*-inne short space.

leyon

¶ We are ful glad his presence to se
sere telle hym · we xal come in hast
no declaracion *þer*-in xal be
but to his *pre*sens hye us fast.

masager

¶ I xal telle my lord *ser*is as 3e say
3e wyl ful-fylle al his plesawns.

Rewfyn

Sere telle hym · we xal make no delay
but come in hast · at his instawns.

here þe masangere comyth to Annas þus seyng

masan[ger

¶ My lord *and* it plese *3ou* to haue intellygens
Ser Cayphas comyth to *3ou* in hast
Rewfyn *and* lyon · wyl se *3our* presens
And se 3ow here or þis day be past.

Annas

Fo. 141v (marked 140) ¶ Sere I kan þe thank of *þi* dyligens
Now ageyn my cosyn I wole walk
Serys folwyth me on to his *pre*sens
Ffor of these mat*er*ys we must talk.

here Annas goth down to mete with cayphas and *in þe mene tyme þus seyng*

Cayphas

¶ Now on to annas let us wende
ech of vs to knowe other*ys* intent
Many mat*er*ys I haue in mende
þe wich to hym I xal present.

i[us] doctor C.

¶ Sere of all̃ othere thyng remembre þis case
Loke þ*at* ihesus be put to schame.

ij[us] doctor C.

Whan we come present beforn annas
Whe xal̃ rehers all̃ his gret blame.

α *here* þe *buschopys with here clerk*ys and þe *Pharaseus mett* and[1] þe *myd place* and þer *xal be a lytil oratory with stolys* and *cusshonys clenly be-seyn*[2] *lych as it were a counsel hous* · *Annas* þus *seyng*

Annas

¶ Wel come *ser* Cayphas · *and* ȝe jewgys[3] all̃e
now xal ȝe knowe all̃ myn entent
A wondyr case serys · here is be-falle
On wich we must · gyf jewgement[4]
Lyst þ*at* we aftyre þe case repent
Of on cryst þ*at* goddys sone · som doth hym calle
He shewyth meraclys · *and* sythe present
þ*at* he is prynce of pryncys alle.

¶ The pepyl so fast to hym doth falle
Be prevy menys as we a-spye
ȝyf he procede · son sen ȝe xalle
þ*at* oure lawys he wyl dystrye[5].

Fo. 142 ¶ It is oure part þus[6] to deny
What is ȝ*our* cowncell̃ in þis cas.

Cayphas

Be reson þe trewth here may we try
I cannot dem hym *with*-outh trespace
Be-cause he seyth in every A place
þ*at* he kyng of jewys in every degre
þerfore he is fals knowe wel þe case
Sesar is kyng *and* non but he.

Rewfyn̄

¶ He is An eretyk[7] *and* a tretour bolde
To sesare *and* to oure lawe sertayn

[1] So in MS. for *at*. [2] A mark over *be*, as for ben, is probably accidental.
[3] The *g* omitted and written over the line.
[4] *alle* first written after *jewgement* and crossed through.
[5] *þat oure lawys* scribbled beneath in a slightly later hand (?).
[6] *þus* perhaps corrected to *þis*. The MS. is rubbed.
[7] The *t* in this word is blotted and may have been corrected in some way.

Bothe in word *and* in werke *and* ȝe be-holde
He is worthy to dey *with* mekyl peyn.

leoñ

¶ Þe cawse Þ*at* we been here *present*
To fortefye Þe lawe *and* trewth to say
Jhesus ful nere oure lawys hath shent
Þ*er*fore he is worthy for to day.

i^{us} doctor An[nas

¶ Ser*ys* ȝe Þ*at* ben rewelerys of Þe lawe
On jhesu ȝe must gyf jugement
Let hym fyrst ben hangyn *and* drawe
and Þanne his body in fyre be brent.

ij^{us} doctor An[nas

¶ Now xal ȝe here Þe intent of me
Take jhesu Þ*at* werke us all̃ gret schame
Put hym to deth · let hym not fle
For Þan Þe comownys[1] Þei wyl ȝow blame.

i^{us} doct*or* Cayp[has

Fo. 142^{v} ¶ He werke *with* weche[2]-crafte · in eche place
And drawyth Þe pepyl to hese intent
Be whare ȝe jewgys let hym not passe
Þan be my trewthe[3] ȝe xal repent[4].

ij^{us} doctor Cayphas

¶ Serys takyth hede on to Þis case
and in ȝ*our* jewgement be not slawe
Þ*er* was nevyr man dyd so gret trespace
As jhesu hath don Ageyn oure lawe.

Annas

¶ Now bretheryn Þan wyl ȝe here myn intent
These ix days let us A-byde
We may not gyf so hasty jugement
but eche man inqwere on his syde
Send spyes A-bouth Þe countre wyde
to se *and* recorde *and* testymonye
And Þan hese werkys he xal not hyde
nor haue no power hem to denye.

Cayphas

This cowncell̃ A-cordyth to my reson.

[1] *Cowm* first written. [2] Some miswritten letter— *lf*—after *weche*.
[3] Or *trowthe*—letter blotted. [4] *repepent* first written.

Annas

And we Alł to þe same.

va-*ꝛ* *here Enteryth þe Apostyl petyr* and *johan þe euangelyst with hym.*

petyr seyng

O ȝe pepyl · dyspeyryng be glad
A gret cause ȝe haue · *and* ȝe kan se
þe lord of alł þing · of nowth mad
is comyng ȝo*ur* comfort to be
Alł ȝo*ur* langorys · salvy*n* xal he
-cat· ȝo*ur* helthe is mor*e* þan kan wete.[1]

Fo. 143[2]

¶ jhesus

¶ Ffrendys be-holde þe tyme of mercy
The whiche is come now w*ith*-owt dowth
ma*n*nys sowle in blys now xal edyfy
and þe prynce of þe werd is cast owth.

¶ Go to ȝon castel þ*at* standyth ȝow Ageyn
su*m* of my*n* dyscyplis · go forth ȝe to
þer*e* xul ȝe ffyndyn bestys tweyn
An Asse tyed *and* her*e* fole Also
Vn-losne þ*at* Asse · and brynge it to me pleyn
Iff any mas[3] Aske why þ*at* ȝe do so
Sey þ*at* I haue nede to þis best certeyn
and he xal not lett ȝow · ȝo*ur* weys for to go
þ*at* best brynge ȝe to me.

1us Apostolus

holy p*ro*phete we gon our*e* way
we wyl not ȝour*e* wourd de-lay
Also sone as þ*at* we may
We xal it brynge to the.

here þei ffecch þe Asse with þe ffole and *þe burgeys seyth*

Burgensis

¶ Herke ȝe men who ȝaff ȝow leve
Thus þis[4] best ffor to take Away

[1] This passage is cancelled in the MS. by a red stroke through the stage direction, black strokes through the speech, and a red bracket and the word *vacat*, as above, in black.

[2] This folio is interpolated. It is of different paper and the writing (though this is the same as that of the body of the MS.) and rubrication have not the features that distinguish the rest of quire N.

[3] So in MS. [4] *ff* crossed through after *þis*.

but only ffor pore men to releve
this Asse[1] is ordayned as I ȝow say.

Philippus

Good ſere take this At no greff[2]
Oure mayster us sent hedyr þis day
he hath grett nede with-owt repreff
þerfore not lett us I þe pray
þis best for to lede.

Burgensis

Fo. 143v Sethyn þat it is so ? þat he hath ȝow sent
werkyth his wyll *and* his intent
take þe beste as ȝe be bent
and evyr wel mote ȝe spede.

jacobus minor

¶ This best is brought ryght now here lo
holy prophete At þin owyn wylle
And with þis cloth Anon Also
þis bestys bak we xal sone hylle.

Philippus

Now mayst þou ryde whedyr þou wylt go
Thyn holy purpos to ffulfylle
thy best fful redy is dyth þe to
bothe meke *and* tame þe best is stylle
And we be redy Also
Iff it be plesynge to þi ssyght
The to helpe A-non forth ryght
Vpon þis best þat þou were dyght
þi jurney ffor to do.

here cryst rydyth out of þe place And he wyl · and *Petyr* and *Johan Ábydyn stylle* · And *at þe last whan þei haue don̄ þer prechyng þei mete with jhesu,*

Petrus

¶ O ȝe pepyl dyspeyryng[3] · be glad
A grett cawse ȝe haue *and* ȝe kan se
þe lord þat aſſ thynge · of nought mad
is comynge ȝour comforte to be
Aſſ ȝour langoris · salvyn xal he

[1] *assa* first written.
[2] *Thus this best to take* first written as the following line and crossed through.
[3] The last *y* in this word is altered from an *e*.

3*our* helthe is more than 3e kan wete
Fo. 144[1] He xal cawse þe blynde · þat þei xal se
þe def to here · þe dome · for to speke.

¶ þei þat be crokyd · he xal cause hem to goo
In þe wey · þat johan baptyst · of prophecyed
Sweche A leche · kam 3ow nevyr non too
Wher-fore what he comawndyth · loke 3e Applyed
þat som of 3ow · be blynd · it[2] may not be[3] denyid[4]
Ffor hym þat is 3o*ur* makere · with 3*our* gostly ey 3e xal not knowe
of his comaundement · in 3ow gret necglygens is Aspyed
Where-fore def · fro gostly heryng · clepe 3ow I howe.

¶ And some of 3ow · may not go · 3e be so crokyd
For of good werkyng · in 3ow · is lytyl habundawns
Tweyn[5] fete · hevery man xuld haue · *and* it were lokyd
Wyche xuld bere · þe body gostly · most of substawns
Ffyrst is to love god Above all other plesawns
þe secunde · is to love · þi neybore · as þin owyn persone
and yf þese tweyn · be kepte in perseverawns
Into þe celestyal habytacion · 3e Arn habyl to gone.

¶ Many of 3ow be dome · why · for 3e wole not redresse
Be Mowthe · 3o*ur* dedys mortal · but þer-in don perdure
Of þe wych · but 3e haue contrycyon · *and* 3ow confesse
3e may not in-heryte hevyn · þis I 3ow ensure
And of All þese maladyes · 3e may haue gostly cure
For þe hevynly leche · is comyng 3ow · for to vicyte
And as for payment · he wole shewe 3ow · no redrure
Ffor with þe love of 3owre hertys · he wole be Aqwhyte.

Johannes apostolus

Fo. 144v Apostolus johannes

¶ On to my brotherys for-seyd rehersall
þat 3e xuld 3eve þe more · veray confydens

[1] The less regular writing and less discriminating rubrication of the N quire resumed.

[2] *it* has been written over an erasure in darker ink.

[3] *dey* first written instead of *be* and crossed through and *be* written above the line.

[4] The *id* seems to have been added as a correction.

[5] The contraction mark is a rough blotted stroke.

I come *with* hym as testymonyall[1]
Ffor to conferme · *and* fortefye his sentens
þis lord xal come *with*-out resystens
On to þe Cety-ward he is now comyng
Where-fore dresse 3ow *with* all dew dylygens
To honowre hy*m* as 3o*ur* make*re and* kyng.

¶ And to fulfylle þe pr*o*phetys pr*o*phese
Vp-on An Asse he wole hedyr ryde
Shewyng 3ow exawmple of humylyte
Devoydyng þe Abhomynable synne of pryde
Whech hath ny conqweryd all þe werd wyde
Grettest cause of All 3o*ur* trybulacyon
Vse it ho so wole · for it is þe best gyde
þ*at* 3e may haue to þe place of dampnacyon.

¶ Now brothyr in god syth we have intellygens
þ*at* oure lord is ny come to þis cete
To Attend up-on his pr*e*cyous p*re*sens
it syttyth to us · as semyth me
Wherfore to mete whit hy*m* now go we
I wold fore no thyng we where[2] to late
to þe cete-ward fast drawyth he
me semyth he is ny at þe gate[3]

here spekyth þe iiij ceteseynys · þe fyrst þus seyng[4]

1us ciues de jher*usa*lem

Fo. 145[5] ¶ Neyborys gret joye in oure herte we may make
þ*at* þis hefly kyng · wole vycyte þis cyte.

ij^us^ ciues

Yf oure eerly kyng · swech a jorne xuld take
to don hym hono*ur and* worchepe · besy xuld we be.

iij^us^ ciues

Meche more þan to þe hevynly kyng · bownd Are we
Ffor to do þ*at* xuld be to his p*er*sone reuerens.

[1] The second *l* is written over some blotted letter (*? e*).
[2] The *h* in this word is written over an *e*.
[3] The *g* has been altered from some other letter.
[4] A note in a later hand stands in the left-hand margin at the bottom of this folio: *here entrith þe fyrst prophete*.
[5] Two numbers, 16 and 40, are here crossed out in paler ink.

iiij ci[ues
late vs þan welcome hym *with* flowrys *and* brawnchis of þe tre
Ffor he wole take þat to plesawns · becawse of redolens.
℞ *here þe iiij ceteseynys makyn hem redy for to mete with oure lord goyng barfot* and *barelegged* and *in here shyrtys savyng þei xal haue here gownys cast A-bouth theme* and *qwan þei seen oure lorde þei xal sprede þer clothis be-forn hyme* and *he xal lyth* and *go þer upone* and *þei xal falle downe up-on þer knes alle atonys þe fyrst þus seyng*
i^us ciues

¶ Now blyssyd he be þ*at* in oure lordys name
to us in Any wyse wole resorte
And we be-leve · veryly · þ*at* þ*ou* dost þe same
For be þ*i* mercy xal spryng mannys comforte.

℞ *here cryst passyth forth · þer metyth with hym a serteyn of chylderyn with flowrys* and *cast be-forn hyme* and *They synggyn Gloria laus* and *be-forn on seyt*[. . .
Thow sone of davyd' þ*ou* be oure supporte
At oure last day whan we xal dye
Where-fore we Alle Atonys to þe exorte
Cryeng mercy mercy mercye.[1]

Jhesu[2]

Fo. 145ᵛ ¶ Ffrendys be-holde þe tyme of mercy
þe wich is come now · *with*-owtyn dowth
Mannys sowle in blysse now xal edyfy
And þe prynce of þe werd · is cast owth
As I haue *pr*echyd in placys A-bowth
And shewyd experyence · to man *and* wyf
In to þis werd goddys sone hath sowth
Ffor veray loue · man to revyfe.

¶ The trewthe of trewthis xal now be tryede
and A perfyth of corde be-twyx god *and* man
Wich trewth xal nevyr be dyvide
Confusyon on to þe fynd sathan.
i^us pau*per* ho*mo*

¶ þ*ou* sone of davyd on vs haue mercye
As we must stedfast be-levyn in þe

[1] A similar note in the same later hand stands at the bottom of Fo. 145 with a reference mark to the close of this speech: *here entreth þe parte of þe ij^de prophete.*

[2] The name of the speaker stands as usual at the bottom of the last page, but in this case is written again at the top of Fo. 145ᵛ.

þi goodnesse lord lete us be nye
Whech lyth blynd here *and* may not se.

ij^{us} pau*per* ho*mo*

¶ Lord lete þi mercy to us be sewre
and restore to us oure bodyly syth
We know *þou* may us wel recure
With þe lest poynt · of þi gret myth.

Jhesu

¶ 3owre be-leve hath mad 3*ou* for to se
And delyveryd 3*ou* fro All̄ mortal peyn̄
blyssyd be All̄ þo *þat* be-leve on me
And se me not *with* here bodyly eyn.

℣ *here Cryst blyssyth here eyn* and *þei may se þe fryst seyng*

Fo. 146

i^{us} pau*per* ho*mo*

*Gromercy[1] lord of þi gret grace
I *þat* was blynd · now may se.

ij^{us} pau*per* ho*mo*

Here I for-sake al my trespace
And stedfastly wyl be-levyn on þe.

℣ *here cryst procedyth on fote with his dyscipulys After hym cryst wepyng up-on þe cyte saying þus* †

Jhesu

¶ O Jherusalem woful is þe ordenawnce
Of þe day of þi gret persecucyon̄
þou xalt be dystroy[2] *with* woful grevans
and þi ryalte browth · to trew confusyon
3e *þat* in þe cete · han habytacyon̄
þei xal course þe tyme *þat* þei were born̄
So gret advercyte *and* trybulacion
Xal falle on hem both evyn *and* morwyn.

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¶ þei *þat* han most chylderyn sonest xal wayle
and seyn Alas · what may þis meen
Both mete *and* drynk · sodeynly xal fayle
þe vengeance of god *þer* xal be seen

* No paragraph sign here in MS.

[1] Somewhat larger capital than usual.

† A large sign in darker coloured ink stands in the left-hand margin against this stage direction and the first lines of the next speech.

[2] So in MS.

þe tyme is comyng · hes woo xal ben
þe day of trobyl *and* gret grevauns
Bothe templys *and* towrys they xal down cleen
O cete fful woful · is þin Ordenawns.

Petrus

¶ Lord where wolte þou kepe þi maunde
I pray þe now lete us haue knowyng
þat we may make redy for þe
þe to serve with-owte · latyng.

Johannes

Fo. 146 To provyde lord · for þi comyng
With all þe obedyens · we kan A-tende
And make redy for þe in Al thyng
In to what place þou wytl[1] us send.

Jhesu

¶ Serys goth to syon *and* ȝe xal mete
A pore man in sympyl A-ray
Beryng watyr in þe strete
Telle hym I xal come þat way
On-to hym mekely · loke þat ȝe say
þat hese house I wele come tylle
he wele not onys to ȝow sey nay
But sofre to haue all ȝour wylle.

Petrus

¶ At þi wyl lord it xal be don
To seke þat place we xal us hye.

Johannes

In All þe hast · þat we may go
þin comawdement[2] nevyr to denye.

here petyr and *johan gon forth metyng with symon leprows beryng A kan with watyr petyr þus seyng*

Petrus

¶ Good man þe prophete · oure lord jhesus
þis nyth wyl · rest wyth-in þin halle
On massage to þe he hath sent vs
þat ffor his sopere ordeyn þou xalle[3].

[1] So apparently in MS. for *wylt*—Halliwell reads *wyth*; *wyll* is possible; the letters are not clear.

[2] So in MS.

[3] The *e* is written over another letter (? *t*).

Johannes

3a for hym *and* his dyscipulys Alle
Ordeyn þu for his maunde
A paschall lomb what so be-falle
Ffor he wyl kepe his pasch *with* the.

Symon

Fo. 147 ¶ What wyl my lord · vesyte my plase
Blyssyd be þe tyme of his comyng
I xal ordeyn *with*-inne short space
Ffor my good lordys wel comyng
Serys walkyth in at þe begynny*ng*
And se what vetaylys · þ*at* I xal take
I am so glad of þis tydyng
I wot nevyr what joye þ*at* I may make.

℞ *here þe dyscypulys gon in with Symone to se þe ordenawns* and *cryst comyng thedyr-ward þus seyng*

Jhesus

¶ þis path is Calsydon[1] · be goostly ordenawns
Wech xal co*n*uey us wher we xal be
I knowe ful redy is þe p*ur*vyaunce
Of my frendys þ*at* lovyn me
Contewnyng[2] in pees · now p*ro*cede we
For mannys love þis wey I take
W*ith* gostly ey I veryly se
þ*at* man ffor man · an hende must make.

℞ *here þe dyscipulys come A-geyn to cryst petyr þus seyng*

Petrus

¶ All redy-lord is our*e* ordenawns
As I hope to 3ow plesyng xal be
Seymon hath don at 3our*e* instawns
He is ful glad 3o*ur* p*re*sens to se.

Johannes

¶ All thyng we haue lord at our*e* plesyng
þ*at* longyth to 3our*e* mawnde w*ith* ful glad chere
Whan he herd telle of 3o*ur* comyng
Gret joye in hy*m* þan dyd Appere.

Fo. 147v *here comyth symon owt of his hous to welcome cryst.*

[1] So in MS. Halliwell prints *cal Sydon.* [2] So in MS.

Symon

¶ Gracyous lord · wel come þu be
Reverens be to þe both god *and* man
My poer hous · þat þou wylt se
Weche am þi servaunt as I kan.

Jhesu

¶ There joye of Aⁿ joyis to þe is sewre
Symon I knowe þi trewe intent
þe blysse of hefne · þou xalt recure
Þis rewarde I xal þe grawnt present.

℞ *here Crist enteryth in-to þe hous with his disciplis* and *ete þe paschal lomb* and *in þe mene tyme þe counsel hous beforn-seyd xal sodeynly onclose schewyng þe buschopys prestys* and *jewgys syttyng in here Astat lyche as it were A convocacyone · Annas seyng þus*

Annas

¶ Be-hold[1] it is nowth al þat we do
In alle houre materys we prophete nowth
Wole[2] ȝe se wech peusawns of pepyl drawyth hym to
Ffor þe mervaylys þat he hath wrowth.

¶ Some othyr sotylte · must be sowth[3]
Ffor in no wyse we may not þus hym leve
Than to A schrewde conclusyoñ · we xal be browth
Ffor þe romaynes þan wyl us myscheve.

¶ And take oure Astat *and* put us to repreve
and convey aⁿ þe pepyl at here owyn request
and þus aⁿ þe pepyl in hym xal be-leve
Þerfore I pray ȝow cosyn · say what is þe best.

Cayphas

Fo. 148 Attende now serys to þat I xal seye
on-to us aⁿ it is most expedyent
þat o man ffor þe pepyl xuld deye
þan aⁿ þe pepyl xuld perysch *and* be shent.

¶ Þerfor late us werk wysely þat we us not repent
We must nedys put on hym som fals dede
I sey for me I had levyr he were brent
þan he xuld us alle þus ouyr-lede

[1] Larger capital than usual. [2] Or *Wele*.
[3] *wrowth* first written.

þer-fore every man on his party help at þis nede
and cowntyrfete alł þe sotyltes þat ȝe kan-
now late se ho kan ȝeve best rede
to ordeyn sum dystruccion ffor þis maⁿ.

Gamalyel

¶ Late us no lenger make delacion
but do jhesu be takyn in hondys fast
And alł here ffolwerys to here confusyon
And in-to a preson do hem be cast
Ley on hem yron þat wol last
Ffor he hath wrouth a-ȝens þe ryth
And sythyn Aftyr we xal iń hast
Jewge hym to deth with gret dyspyth.

Rewfyⁿ

¶ Ffor he hath trespacyd A-ȝens oure lawe
me semyth þis were best jewgement
With wyld hors lete hym be drawe
And afftyr in fyre he xal be bṛent.

leyoⁿ

¶ Serys o thyng my self herd hym sey
þat he was kyng of jewys Alle
þat is a-now to do hym dey
Ffor treson to sezar we must it calle.

Fo. 148ᵛ ¶ He seyd Also to personys þat I know
þat he xuld *and* myth serteyn
þe gret tempyl mythtyly ovyr-throw
and þe thrydde day reysynt Ageyn.

¶ Seche materys þe pepyl doth conseyve [1]
To ȝeve credens to his werkys Alle
In hefne he seyth xal be his reyn
Bothe god *and* man he doth hym calle.

Rewfyⁿ

And Alł þis day we xuld contryve
What shameful deth jhesu xuld haue
We may not do hym to meche myscheve
þe worchep of oure lawe to save.

leyon

¶ Vp on A jebet lete hym hongyn be
þis jugement me semyth it is reson

[1] So in MS. for some word (? *constreyn*) to rhyme with *reyn*.

þat all̃ þe countre may hym se
and be ware be his gret treson.

Rewfyn̄

¶ 3et o thyng serys 3e must A-spye
And make A ryth sotyl ordenawns
Be what menys 3e may come hym bye
For he hath many folwerys at his instawns.

Annas

¶ Serys þer of we must have avysement
and ben Acordyd or þan we go
How we xal han hym at oure entent
Som wey we xal fynd þerto.[1]

Mawdelyn

Fo. 149 (O quire)[2] ¶ As a cursyd creature closyd all̃ in care Maria Magdalen̄
and as a wyckyd wrecche all̃ wrappyd in wo
Of blysse was nevyr no berde so bare
as I my-sylf þat here now go
Alas Alas I xal for fare
ffor þo grete synnys þat I haue do
lesse than my lord god sum-del spare
and his grett mercy receyve me to
Mary mavdelyn is my name
Now wyl I go to cryst jhesu
ffor he is lord of all̃ vertu
and for sum grace I thynke to sew
ffor of my-self I haue grett shame.

¶ A mercy lord *and* salve my synne
Maydenys ffloure þou wasch me fre
þer was nevyr woman of mannys kynne
so ful of synne in no countre
I haue be ffowlyd be fryth *and* ffenne

[1] At the bottom of the folio below this line stands the stage direction : *α. here judas caryoth comyth in-to þe place,* followed by the word *Jhesus* as name of the next speaker. These are crossed through in black and red ink. Beneath stand three alternative catchwords : *now cownter fedyd*; in the same ink as the text (cf. Fo. 152) crossed through in red ; *myn hert is ryth,* in fainter ink (cf. Fo. 150) crossed through in black ; and *as a cursyd* (cf. Fo. 149), in the same ink as *Mawdelyn*, written as name of speaker under the cancelled *Jhesus.*

[2] Quire O is of different paper from quire N and the following quires P, Q, R ; and the writing and rubrication have not the characteristic features found in quire N and quires P, Q, R.

and sowght synne in many A cete
but þ*ou* me borwe lord I xal brenne
w*ith* blake ffendys Ay bowne to be
where fore kynge of grace
W*ith* þis oynement þ*at* is so sote
lete me A-noynte[1] þ*in* holy fote
and for my balys þus wyn su*m* bote
and mercy lord ffor my trespace.

Jhesus

¶ Woman ffor þ*i* wepynge wylle
Su*m* socowre god xal þ*e* sende
þ*e* to saue I haue grett skylle
ffor sorwefful hert may synne Amende
Att̄ þ*i* pr*a*yo*ur* I[2] xal̄ fulfylle
to þ*i* good hert I wul attende
and saue þ*e* fro þi synne so hylle[3]
and fro vij develys I xal[4] þ*e* ffende
ffendys fleth̄ 3o*ur* weye
Wyckyd spyritys I 3ow conjowre
Ffleth̄ out of hire bodyly bowre
In my grace she[5] xal evyr fflowre
tyl deth̄ doth here to deye.

Maria Magdalene

¶ I thanke þe lorde of þis grett grace
Now þese vij ffendys be fro me fflytt
I xal nevyr fforfett nor do trespace
Fo. 149[v] in wurd nor dede ne wyl nor wytt[6]
Now I am brought from þe fendys brace
In þ*i* grett mercy closyd *and* shytt
I xal̄ nevyr returne to synful trace
þ*at* xulde me dampne to helle pytt
I wurchep the on knes bare
blyssyd be þe tyme þ*at* I hedyr sowth

[1] *noyy* first written and crossed through. [2] A miswritten letter crossed through before *I*. [3] *hende* first written and crossed through.
[4] This *x* is written over another letter. [5] An *x* crossed through before *she*.
[6] Spaces are left in the MS. between lines 504 and 505 and between 508 and 509, also between lines 516 and 517 and between 518 and 519, as if the structure of these stanzas was not understood. The tail-verses are not written to the right on fo. 149[v], and the last quatrain, ll. 522–5, is more roughly written than the rest.

And þis oynement þat I heydr brought
Ffor now myn hert is clensyd from thought
þat Ffyrst was combryd with care.

Judas

¶ Lord me thynkyth þou dost ryght ylle
To lete þis oynement so spylle
To selle it | yt were more skylle
and bye mete to poer men
The box was worth of good mone
iij C. pens fayr *and* fre
þis myght a bowht mete plente
to Ffede oure power ken̄.

Jhesus

¶ Pore men xul abyde
A-geyn þe woman þou spekyst wronge
And I passe forth in A tyde
Off mercy is here mornyng songe.

here cryst restyth and *etyth A lytyl* and *seyth syttyng to his disciplis* · and *mary mawdelyn*[1]

Fo. 150

¶ Jhesus

¶ Myn herte is ryght sory And no wondyr is
Too[2] deth I xal go *and* nevyr dyd trespas
But ȝitt most grevyth[3] myn hert evyr of this
On of my bretheryn xal werke þis manas
On of ȝow here syttynge my treson xal tras
On of ȝow is besy my deth here to dyth
and ȝitt was I nevyr in no synful[4] plas
Where-fore my deth xuld so shamfully be pyght.

Petrus

¶ My dere lord I pray the þe trewth for to telle
Whiche of vs ys he þat treson xal do
Whatt traytour is he þat his lord þat wold selle
expresse his name lord þat xal werke þis woo.

Johannes

If þat þer be on þat wolde selle so
Good mayster telle us now opynly his name

[1] The words *gohth here outh* follow, but have been crossed out in black and red ink.

[2] *Thoo* first written and the *h* marked with deleting dot.

[3] The *g* has been written over some correction.

[4] Some miswritten letters (? *xyv*) crossed out before *synful*.

What traytour is hym þat · from þe þat wolde go
And with ffals treson ffullfylle his grett shame.

Andreas

¶ It is right dredfull̄ suc̄h tressoñ to thynke
and wel more dredfful to werk þat bad dede
Ffor þat ffals treson to helle he xal synke
In endles peynes grett myscheff to lede.

Jacobus maior

It is not I lord ffor dowte I haue drede
þis synne to fulfylle cam nevyr in my mende
Iff þat I solde þe · thy blood ffor to blede
In doyng þat treson my sowle xulde I shende.

Matheus

Fo. 150v ¶ Alas my dere lord what man is so wood
Ffor gold or for sylvyr hym-self so to spylle
he þat þe doth selle ffor gold or for other good
with his grett Covetyse hym-self he doth kylle.

Bartholomeus

What man so evyr he be of so wyckyd wylle
dere lord among vs · tell vs his name all̄ owt
He þat to hym tendyth · þis dede to fulffille
Ffor his grett treson his sowle stondyth in dowt.

Philippus

¶ Golde sylver *and* tresoour sone doth̄ passe away
but with-owtyn ende evyr doth̄ laste þi grace
A lorde who is that · wyll̄ chaffare þe for monay
Ffor he þat sellyth his lord to grett is þe trespace.

Jacobus minor

That traytour þat doth̄ þis orryble manace
bothe body *and* sowle I holde he be lorn
Dampnyd to helle pytt fer from þi face
Amonge All̄ ffowle fyndys to be rent *and* torn.

Symoñ

¶ To bad A marchawnt þat traytour he is
and ffor þat monye[1] he may mornyng make
Alas what cawsyth hym to selle þe kyng of blys
Ffor his fals wynnynge þe devyl hym xal take.

Thomas

Ffor his ffals treson þe fendys so blake
xal bere his sowle depe dowñ into helle pytt

[1] *may* first written before *monye* and crossed through.

resste xal he non haue · but evyr-more wake
brennyng in hoot fyre in preson evyr shytt.

Thadeus

¶ I woundyr ryght sore who þat he xuld be
Amonges vs all̃ bretheryn þat xulde do þis synne
Fo. 151 Alas he is lorn þer may no grace be
In depe helle donjeon̄ his sowle he doth pynne.

Jhesus

In my dysche he Etyht þis treson xal be-gynne
Wo xal be-tydyn hym for his werke of dred
he may be ryght sory swych ryches to wynne
ad[1] whysshe hymself vn-born ffor þat synful ded.

Judas

¶ The trewth wolde I knowe as leff as ȝe
And *þer*fore good ssere þe trewth̄ þou me telle
whiche of vs All̃ here þat traytour may be
Am I þat person þat þe now xal selle.

Jhesus

So seyst þi-selff Take hed att þi spelle
þou Askyst me now here if þou xalt do þat treson̄
Remembyr þi-self A-vyse þe ryght welle
þou art of grett Age *and* wotyest what is reson̄.

here judas rysyth prevely and *goth in þe place* and *seyt now counter*[fetyd.

[Remainder of Fo. 151—2¼ inches—and Fo. 151ᵛ left blank.*]

Judas

Fo. 152 (P quire) ¶ Now cowntyrfetyd I haue A prevy treson̄
My Maysterys power for to felle
I judas xal A-say be some[3] enchesoñ
On-to þe jewys hym for to selle
Som mony for hym ȝet wold I telle
Be prevy menys I xal a-say
Myn intent I xal fulfylle
No lenger I wole make delay.

[1] So in MS.

* [*John Holand* is scribbled on Fo. 151ᵛ (marked 150), and two and half a third black tapering marks extend from near the top to near the bottom of the page; cf. Fo. 164.]

[2] In this quire the writing and rubrication have the characteristics found in quire N.

[3] A *j* (i) first written and crossed through after *some*.

¶ Þe princys of prestys now be present
Vn-to hem now my way I take
I wyl go tellyn hem myn entent
I trow ful mery I xal hem make
Mony I wyl non for-sake
And þei profyr to my plesyng
For covetyse I wyl *with* hem wake
and on-to my maystyr I xal hem bryng.

¶ Heyl prynsesse *and* prestys þat ben present
New tydyng*ys* to 3ow I come to telle
3yf 3e wole folwe myn intent
my mayst*er* jhesu I wele 3ow selle
Hese intent *and* purpose for to felle
For I wole no lenger folwyn his lawe
Late sen what mony þat I xal telle
and late jhesu my maystyr ben hangy*n and* drawe.

Gamalye[l

¶ Now welcome judas oure owyn frende
Take hym in serys be þe honde
We xal þe both geve *and* lende
And in every qwarel by þe stonde.

Rewfyn

Fo. 152ᵛ ¶ Judas what xal we ffor þi mayster pay*
þi sylver is redy *and* we A-corde
Þe payment xal haue no delay
But be leyde dowñ here At a worde.

Judas

¶ Late þe mony here down be layde
And I xal telle 3ow as I kan
In old termys I haue herd seyde
þat mony makyth schapmañ.

Rewfyñ

¶ Here is thretty platys of sylver bryth
Fast knyth *with*inne þis glove
And we may haue þi mayster þis nyth
Þis xalt þou haue *and* all oure love.

* The name John Holand is scribbled again in the margin of this page and of Fo. 153ᵛ; on Fo. 155ᵛ Holland Hary; and on Fo. 154ᵛ there are indecipherable scribblings in similar ink and hand.

Judas

¶ 3e Are resonable chapmen to bye *and* selle
þis bargany *with* 3ow now xal I make
Smyth up 3e xal haue al 3*our* wylle
Ffor mony wyl I non for-sake.

leyoñ

¶ Now þis bargany is mad ful *and* fast
Noyther part may it for-sake
But judas þ*ou* must telle us in hast
Be what menys we xal hym take.

Rewfyn

¶ 3a þ*er* be many þ*at* hym nevyr sowe
Weche we wyl sende to hym in fer*e*
Þ*er*-for be A tokyn we must hy*m* knowe
Þ*at* must be p*re*vy be-twyx us her*e*.

leyoñ

¶ 3a be ware of þ*at* for ony thynge
For o dyscypil is lyche þ*i* mayst*er* in al parayl
Fo. 153 And 3e go lyche in Aĺl clothyng
So myth we of our*e* purpose fayl.

Judas

¶ As for þ*at* serys haue 3e no dowth
I xal ordeyn so 3e xal not mysse
Whan þ*at* 3e cvm[1] hy*m* Aĺl A-bowth
Take þ*e* man þ*at* I xal kysse.

¶ I must go to my maystyr A-geyn
Dowth not serys þis matere is sure i-now.

Gamalyel

Fare wel judas our*e* frend serteyn
þ*i* labo*ur* we xal ryth wel A-low.

Judas

¶ Now wyl I sotely go seke my mayst*er* Ageyn
and make good face as I nowth knew
I haue hym solde to wo *and* peyn
I trowe ful sore he xal it rew.

here judas goth in sotylly wher-as he cam fro.

Annas

¶ Lo serys a part we haue of our*e* entent
For to take jhesu now we must p*ro*vyde

[1] The *v* seems to be written over some other letter (? *u*).

A sotyl meny to be *pr*esent
*Þ*at dare fyth *and* wele A-byde.

Gamalye[l

¶ Ordeyn eche man on his party
Cressetys lanternys *and* torchys lyth[1]
And þis nyth to be *þer* redy
With exys gleyvis[2] *and* swerdys bryth.

Cayphas

¶ No lenger þan make we teryeng
But eche man to his place hy*m* dyth
And ordeyn p*r*euely for þis thyng
*Þ*at it be don þis same nyth.

Fo. 153v a *Here The Buschopys partyn in þe pLace And eche of*[3] *hem takyn here leve be contenawns resortyng eche man to his place with here meny to make redy to take cryst* and *þan xal þe place þer cryst is in xal sodeynly vn-close rownd Abowtyn shewyng cryst syttyng at þe table* and *his dyscypulys eche in ere degre cryst þus seyng*

Jhesu

¶ Brederyn þis lambe *Þ*at was set us beforn
*Þ*at we Alle haue etyn in þis nyth
it was comawndyd be my fadyr to moyses *and* Aaron
Whan þei weryn w*ith* þe chylderyn of israel in egythp.

¶ And as we w*ith* swete bredys haue it ete
And Also w*ith* þe byttyr sokelyng
And as we take þe hed w*ith* þe fete
So dede þei in all maner thyng.

¶ And as we stodyn so dede þei stond
and here reynes þei gyrdyn veryly
With'schon on here fete *and* stavys in here hond
And as we ete it so dede þei hastyly
þis fygure xal sesse A-nothyr xal folwe *þer*-by
Weche xal be of my body *Þ*at am *3our* hed
weche xal be shewyd to 3ow be A mystery
Of my fflesch *and* blood in forme of bred.

¶ And w*ith* fervent desyre of hertys Affeccion
I have enterly desyryd to kepe my mawnde

[1] *bryth* first written. [2] The *le* is written over other letters.
[3] The capital letters in this line are unusually tall, and the initial B of the following speech is elaborated.

A-mong ȝow er þan I suffre my passyoñ
For of þis no more to-gedyr suppe xal we
Fo. 154 (Q quire) And as þe pascHal Lomb etyn Haue we [1]
In þe old lawe was vsyd for A sacryfyce
So þe newe lomb þat xal be sacryd be me
Xal be vsyd for A sacryfyce most of price.

℞ *here xal jhesus take An oble in his hand lokyng vpward in to hefne to þe fadyr þus seyng*

¶ Where fore to þe fadyr of hefne þat art eternall
Thankyng *and* honor I ȝeld on to þe
To whom be þe godhed I am eqwall
But be my manhod I am of lesse degre
Wherefore I as man · worchep þe deyte
Thankyng þe fadyr þat þou wylt shew þis mystery
And þus þurwe þi myth fadyr *and* blyssyng of me
Of þis þat was bred is mad my body.

℞ *here xal he spekyn ageyn to his dyscipulys þus seyng*

¶ bretheryn be þe [vertu] of þese wordys þat [re]hercyd be [2]
þis þat shewyth as bred to ȝour Apparens [3]
Is mad þe very flesche *and* blod of me
To þe weche þei þat wole be savyd must ȝeve credens.

¶ And as in þe olde lawe it was comawndyd *and* precepte
To ete þis lomb to þe dystruccyoñ of pharao vn-kende
So to dystroy ȝour gostly [4] enmye · þis xal be kepte
ffor ȝour paschal lombe in-to þe werdys ende.

¶ Ffor þis is þe very lombe with-owte spot of synne
Of weche Johan þe baptyst dede prophesy
Whan þis prophesye he dede be-gynne
Seyng · Ecce agnus dey.

¶ *And* how ȝe xal ete þis lombe I xal ȝeve informacion
In þe same forme as þe eld lawe doth specyfye

[1] The capital letters in this top line are again unusually tall.
[2] This line is omitted and written in the margin, where it is partly cut away, and again in large form in red ink at the bottom of the page.
[3] *apperens* first written and corrected to *apparens*.
[4] Perhaps corrected from *goostly*.

As I shewe be gostly interpretacyoñ
Þer-fore to þat I xal sey 3our wyttys[1] loke 3e replye.

Fo. 154v[2] ¶ With no byttyr bred þis bred ete xal[3] be
þat is to say with no byttyrnesse of hate *and* envye
But with þe suete bred of loue *and* charyte
Weche ffortefyet þe soule gretlye.

¶ And it schuld ben etyn with þe byttyr sokelyng
Þat is to mene 3yf A man[4] be of synful dyspocycion
Hath led his lyff here with mys-levyng
Þerfore in his hert he xal haue byttyr contrycion.

¶ Also þe hed with þe feet ete xal 3e
Be þe hed 3e xal vndyr-stand my godhed
And be þe feet 3e xal take myn humanyte
Þese tweyn 3e xal receyve to-gedyr in dede.

¶ This immaculat lombe þat I xal 3ow 3eve
Is not only þe godhed A-lone
But bothe god *and* man þus must 3e beleve
Þus þe hed with þe feet 3e xal receyve ech-on.

¶ Of þis lombe vn-ete · yf owth be levyth i-wys
Yt xuld be cast in þe clere fyre *and* brent
Weche is to mene yf þou vndyrstande nowth al þis
Put þi feyth in god *and* þan þou xalt not be shent.

¶ The gyrdyl þat was comawndyd here reynes to sprede
Xal be þe gyrdyl of clennes *and* chastyte
þat is to sayn to be contynent in word thought *and* dede
and áll leccherous levyng · Cast 3ow for to fle.

¶ And þe schon þat xal be 3our feet vp-on
Is not ellys but exawnpyl of vertuis levyng
Of 3our form faderys 3ou be-foriñ
With þese schon my steppys 3e xal be sewyng.

[1] The *tt*ys of this word blotted—*3e* first written after it.

[2] On Ff. 154v and 155 each paragraph begins with a larger and more definitely rubricated capital than has been usual hitherto in the MS. and these larger capitals continue more or less for some pages. They appear sparsely in quires N and P.

[3] *3e* first written after *xal*.

[4] Some word before *man* crossed through.

Fo. 155 ¶ And þe staf þat in *3our* Handys 3e xal holde
Is not ellys · but þe exawmplys to other men teche
Hold fast *3our* stauys in *3our* handys *and* beth bolde
To every creature myn precepttys for to preche.

¶ Also 3e must ete þis paschall lombe hastyly
Of weche sentens þis is þe very entent
At every oure *and* tyme 3e xal be redy
Ffor to fulfylle my cowmawndement.

¶ Ffor þow 3e leve þis day · 3e are not sure
Whedyr 3e xal leve to-morwe or nowth
þer-for hastyly every oure do 3oure besy cure
To kepe my preceptys *and* þan þar 3e not dowth.

¶ Now haue I lernyd 3ow how 3e xal ete
3our paschal lombe *þat* is my precyous body
Now I wyl fede 3ow all *with* Awngellys mete
Wherfore to reseyve it · come fforth seryattly[1].

Petrus

¶ Lord ffor to receyve þis gostly sustenawns
In dewe forme it excedyth myn intellygens
Ffor no man of hym-self may have substawns
To receyve it *with* to meche reverens.

¶ Ffor *with* more delycyous mete lord *þou* may us not fede
Þan *with* *þin* owyn precyous body
Wherfore what I haue trespacyd in word thought or dede
With byttyr contrycion · lord I haske þe mercy.

whan oure lord 3yvyth his body to his dyscypulys he xal sey to eche of hem · except to judas

Fo. 155v ¶ This is my body Fflesch *and* blode
þat for þe xal dey up-on þe rode.

℞ *And whan judas comyth last oure lord xal sey to hym*

¶ Judas art *þou* Avysyd what *þou* xalt take.

Judas

Lord *þi* body I wyl not for-sake.

℞ *And sythyn oure lord xal sey on-to judas*

[1] *sey* miswritten before this word.

Jhesu

¶ Myn body to þe I wole not denye
Sythyn þou wylt presume þer-upon
Yt xal be þi dampnacyon verylye
I ȝeve þe warnyng now be-forn.

And aftyr þat judas hath reseyvyd he xal syt þer he was cryst seyng

¶ On of ȝow hath be-trayd me
Þat at my borde with me hath ete
Bettyr it hadde hym for to A be
Bothe vn-born *and* vn-begete.

Than eche dyscypyl xal loke on other and *petyr xal sey*

Petrus

¶ Lord it is not I. and *so alle xul seyn tyl þei comyn at judas weche xal sey*

Judas

Is it owth I lord

þan jhesus xal sey

Jhesu

Judas þou seyst þat word
Me þou ast solde þat was þi ffrend
Þat þou hast be-gonne brenge to An ende.

þan judas xal gon A-geyn to þe jewys · And yf men wolne xal mete with hym and *sey þis speche folwyng | or levynt whether þei wyl · þe devyl þus seyng*

Demon

Fo. 156 (R quire) ¶ A · A · Judas Derlyng myn
Þou art þe best to me þat evyr was bore
Þou xalt be crownyd in helle peyn
and þer-of þou xalt be sekyr for evyr-more.

¶ Thow hast solde þi maystyr *and* etyn hym also
I wolde þou kowdyst bryngyn hym to helle every del
But ȝet I fere he xuld do þer sum sorwe *and* wo
Þat all helle xal crye out on me þat sel.

¶ Sped up þi matere þat þou hast be-gonne
I xal to helle for þe to mak redy
Anon þou xalt come wher þou xalt wonne
In fyre *and* stynk þou xalt sytt me by.

Jhesu

¶ Now þe sone of god claryfyed is
and god in hym is claryfyed also
I am sory þat judas hath lost his blysse
Weche xal turne hym to sorwe *and* wo.

¶ But now in þe memory of my passyon
To ben partabyl with me in my reyn above
3e xal drynk myn blood with gret devocyon̄
Wheche xal be xad ffor mannys love.

¶ Takyth þese chalys of þe newe testament
And kepyth þis evyr in 3our mende
As oftyn as 3e do þis with trewe intent
It xal defende 3ow fro þe ffende.

℞ *Than xal þe dysciplys com* and *take þe blod · Jhesus seyng*

Fo. 156v Þis is my blood þat for mannys synne
Outh of myn herte it xal renne.

℞ *And þe dyscipulys xul sett þem A3en þer þei wore* · and *jhesus xal seyn*

¶ Takyth hed now bretheryn what I haue do
With my flesch *and* blood I haue 3ow fed
Ffor mannys love I may do no mo
Þan for love of man to be ded.

¶ Werfore petyr *and* 3e every-chon̄
3yf 3e loue me fede my schep
Þat for ſawth of techyng þei go not wrong
But evyr to hem takyth good kep.

¶ 3evyth hem my body as I haue to 3ow
Qweche xal be sacryd be my worde
And evyr I xal þus A-byde with 3ow
In-to þe ende of þe werde.

¶ Ho so etyth my body *and* drynkyth my blood
Hol god *and* man be xal me take
It xal hym defende from þe deuyl wood
and at his deth I xal hym nowth for-sake.

¶ *and* ho so not ete my body nor drynke my blood
Lyf in hym is nevyr A dele

Kepe wel þis in mende for ȝo*ur* good
and every man save hym-self wele.

℞ *here jhesus takyth a basyn with watyr* and *towaly gyrt abowtyn hym* and *fallyth beforn petyr on his o kne.*

Fo. 157 ¶ Jhesus[1]
A-nother exawmpyl I xal ȝow showe
How ȝe xal leve in charyte
Syt here down at[2] wordys fewe
and qwat I do ȝe sofre me.

here he takyth þe basyn and *þe towaly* and *doth as þe roberych seyth beforn.*

Petrus
¶ Lord what wylt þ*ou* w*ith* me do
Þis servyce of þe I wyl for-sake
To wassche my feet þ*ou* xal not so
I am not worthy it of þe to take.

Jhesu
¶ Petyr *and* þ*ou* for-sake my seruyce[3] all
Þe weche to ȝow þ*at* I xal do
No part w*ith* me haue þ*ou* xal
And nevyr com my blysse on-to.

Petrus
Þ*at* part lord we wyl not for-go
We xal A-bey his comawndement
Wasche hed *and* hond we pr*ay* þe so
We wyl don After þin entent.

℞ *here jhesus wasshyth his dyscipulys feet by* and *by* and *whypyth hem And kyssyth hem mekely* and *sythym settyth hy*m *down þus seyng*

Jhesu
ffrendys þis wasshyng xal now pr*e*vayll
ȝoure lord *and* mayster ȝe do me calle
And so I am w*ith*-owtyn fayl
ȝet I haue wasschyd ȝow Alle
Fo. 157ᵛ A memory of þis haue ȝe xall
Þ*at* eche of ȝow xal do to othyr
W*ith* vmbyl hert submyt egal
As eche of ȝow were otherys brother.

[1] The name of the next speaker (possibly *Petrus*) has been erased at the bottom of Fo. 156ᵛ and *Jhesus* thus written at the top of the page.
[2] *fe* written before *wordys* and crossed through. [3] MS. *seruyc̄e* (? *seruyces*).

¶ No thyng serys so wele plesyth me
Nor no lyf þat man may lede
As þei þat levyn in charyte
In efne I xal reward here mede
Þe day is come I must procede
Ffor to fulfylle þe prophecy
Þis nyth for me ȝe xal han drede
Whan novmbyr of pepyl xal on me cry.

¶ Ffor þe prophetys spoke of me
And seydyn of deth þat I xuld take
Fro whech deth I wole not fle
But for mannys synne A-mendys make.

¶ This nyth fro ȝow be led I xal
and ȝe for fer fro me xal fle
Not onys dur speke whan I ȝow call
And some of ȝow for-sake me.

¶ Ffor ȝow xal I dey *and* ryse ageyn
Vn þe thrydde day ȝe xal me se
Be-forn ȝow all walkyng playn
In þe lond of Galyle.

Petrus

¶ Lord I wyl þe nevyr for-sake
Nor for no perellys fro þe fle
Fo. 158 I wyl rather my deth take
Þan onys lord for-sake þe.

Jhesu

¶ Petyr yn[1] ferthere þan þu doyst[2] knowe
As for þat promese loke þou not make
For or þe cok hath twyes crowe
Thryes þou xal me for-sake.

¶ But all my frendys þat Arn me dere
Late us go þe tyme drawyth ny
We may no lengere A-bydyn here
Ffor I must walke to betany.

[1] Halliwell reads *þu*, the forms of *yn* and *þu* being indistinguishable in this MS.

[2] The *o* is written over another letter.

¶ Þe tyme is come þe day drawyth nere
On-to my deth I must in hast
Now petyr make hall þi felawys chere
My flesch for fere is qwakyng[1] fast.

here jhesus goth to betany ward and *his dyscipulys folwyng with sad contenawns jhesus seyng*

¶ Now my dere frendys *and* bretheryn echon
Remembyr þe wordys þat I xal sey
Þe tyme is come þat I must gon
For to fulfylle þe prophesey.

Þat is seyd of me þat I xal dey
Þe fendys power fro ȝow to flem
Weche deth I wole not deney
Mannys sowle my spovse[2] for to redem.

¶ Þe oyle of mercy is grawntyd playn
Be þis jorne þat I xal take
Be my fadyr I am sent sertayn
Be-twyx god *and* man An ende to make.

Fo. 158v ¶ Man for my brother may I not for-sake
Nor shewe hym vn-kendenesse be no wey
In peynys for hym my body schal schake
And for love of man man xal dey.

here jhesus and *his discipulys go toward þe mount of olyvet* and *whan he comyth a lytyl þer be-syde in a place lych to A park he byddyt his dyscipulys A-byde hym þer* and *seyth to petyr or he goth*

¶ Petyr with þi felawys · here xalt þou A-byde
and weche tyl I come A-geyn
I must make my prayere here ȝou be-syde
My flesch qwakyth sore for fere *and* peyn.

Petrus

Lord þi request doth me constreyn
In þis place I xal Abyde stylle
Not remeve tyl þat þou comyst Ageyn
In confermyng lord of þi wylle.

here jhesu goth to olyvet and *settyth hym down one his knes* and *prayth to his fadyr þus seyng*

[1] The *q* is roughly written, as if over some other letter.
[2] The *v* is written over an original *u*.

Jhesu

¶ O ffadyr fadyr for my sake
Þis gret passyon̄ *þou* take fro me
Wech arn ordeyned *þat* I xal take
3yf mannys sowle savyd may be
And 3yf it be-hove fadyr for me
To save mannys sowle *þat* xuld spylle
I am redy in eche degre
Þe vyl of þe for to fulfylle.

℞ *here jhesus goth to his dyscipulis* and *fyndyth hem sclepyng jhesus þus seyng to petyr*

Fo. 159 ¶ Petyr petyr *þou* slepyst fast
A-wake *þi* felawys *and* sclepe no more
Of my deth 3e Are not Agast
3e take 3*our* rest *and* I peyn sore.

℞ *here cryst goth Ageyn þe second tyme to olyvet* and *seyth knelyng*

¶ Ffadyr in hevyn I be-seche þe
Remeve my [1] peynes be *þi* gret grace
and lete me fro þis deth fle
As I dede nevyr no trespace
The Watyr *and* blood owth of my face
Dystyllyth for peynes *þat* I xal take
My flesche qwakyth in ferful case
As *þow* þe joynt*ys* A-sondre xuld schake.

℞ *here jhesus goth A-3en to his discipulis* and *fyndyth hem Asclepe Jhesus þus seyng latyng hem lyne*

¶ Ffadyr þe thrydde tyme I come A-geyn
Ffulleche my*n* erdon for to spede
Delyuere me fadyr fro þis peyn
Weche is reducyd w*i*th ful gret dred
On to þi sone fadyr take hede
Þou wotyst I dede nevyr dede but good
It is not for me þis peyn I lede
But for man I swete bothe watyr *and* blode.

℞ *here An Aungel descendyth to jhesus* and *bryngyth to hym A chalys with An host þer in.*

[1] *þi* first written before *my*.

Angelus

Fo. 159v ¶ Heyl bothe god *and* man in dede
The ffadyr hath sent þe þis *pre*sent
He bad *þat þou* xuldyst not drede
But fulfylle his intent
As þe parlement of hefne hath ment
Þat mannys sowle xal now redemyd be
Ffrom hefne to herd lord *þou* wore sent
Þat dede Appendyth on-to þe.

¶ Þis chalys ys *þi* blood þis bred is *þi* body
Ffor mannys synne evyr offeryd xal be
To þe fadyr of heffne *þat* is al-mythty
Þi dyscipulis *and* all presthood xal offere fore the.

a here þe Aungel Ascendyth A-ȝen sodeynly.

Jhesu

Ffadyr *þi* wyl ffulfyllyd xal be
It is nowth to say A-ȝens þe case
I xal fulfylle þe prophesye
and sofre deth ffor mannys trespace.

a here goth cryst A-geyn to his dysciꝑulys and *fyndyth hem sclepyng stylle.*

¶ A-wake petyr þi rest is ful long
of sclep þu wylt make no delay
Judas is redy *with* pepyl strong
and doth his part me to be-tray
Ryse up serys I ȝ*ou* pray
On-close ȝ*our* eyne for my sake
We xal walke in to þe way
and sen hem com *þat* xul me take.

Fo. 160 ¶ Petyr whan *þou* seyst I Am for-sake
Amonge my*n* frendys *and* stond Alone
All þe cher þat *þou* kanst make
Geve to *þi* bretheryn every-chone.

a here jhesus with his dyscipulis goth in-to þe place and *þer xal come in A x personys weyl be-seen in white Arneys* and *bregander*ys and *some dysgysed in odyr garment*ys *with swerdys gleyvys* and *other*

straunge wepone[1] *as cressettys with feyr* and *lanternys* and *torchis lyth* and *judas formest of Al conveyng hem to jhesu be contenawns*

Jhesus þus s[eyng

¶ Serys[2] in *3our* way 3e haue gret hast
To seke hym *þat* wyl not fle
Of 3ow I am ryth nowth A-gast
Telle me serys whom seke 3e.

leyoñ

¶ Whom we seke here I telle þe now
A tretour is worthy to suffer deth
We knowe he is here A-mong 3ow
His name is jhesus of nazareth.

Jhesu

¶ Serys I am here *þat* wyl not fle
Do to me all *þat* 3e kan
For sothe I telle 3ow I am he
Jhesus of nazareth *þat* same man.

here alle þe jewys falle sodeynly to þe Erde whan þei here cryst speke and *qwan byddyth hem rysyn þei rysyn Azen cryst þus seyng*

¶ A-ryse serys whom seke 3e fast haue 3e goñ
Is howth *3our* comyng hedyr for me
I stond be-forn 3ow here echoñ
Þat 3e may me bothe knowe *and* se.

Rufyne

Fo. 160[v] ¶ Jhesus of Nazareth[3] we seke[4]
And we myth hym here A-spye.

Jhesu

I told 3ow now *with* wordys meke
Be-forn *3ou* Aℍ *þat* it was I.

Judas

¶ Welcome jhesu my mayster dere
I haue þe sowth in many A place
I am ful glad I fynd þe here
For I wyst nevyr wher[5] *þou* wace.

here judas kyssyth jhesus and *A-noon Alle þe jewys come A-bowth hym* and *ley handys on hym* and *pullyn hym as þei were wode* and *makyn on hym A gret cry All At-onys* and *Aftyr þis Petyr seyth*

[1] MS. wepoñ, not the usual ñ (= *ne*).
[2] *What* written at the beginning of the line before *Serys* and crossed through.
[3] A more elaborate capital than usual. [4] *and we* first written after *seke*.
[5] *h* omitted and written above the line—cf. *werfore*, Ff. 156[v] and 160[v].

Petrus

¶ I drawe my swerd now þis sel
Xal I smyte mayster fayn wolde I wete[1].

α and *forth-with he smytyth of Malcheus here* and *he cryeth help myn here myn here* · and *cryst blyssyth it* and *tys hol.*

Jhesus

Put þi swerd in þe shede fayr *and* wel
Ffor he þat smyth *with* swerd · *with* swerd xal be smete.

¶ A judas þis treson cowntyrfetyd hast þou
And þat þou xalt ful sore repent
þou haddyst be bettyr A ben vn-born now
þi body *and* sowle þou hast shent.

Gamalyel

¶ Lo jhesus þou mayst not þe cace refuse
Bothe treson *and* eresye in þe is fownde
Stody now fast on þin excuse
Whylys þat þou gost in cordys bownde
þou kallyst þe kyng of þis werd rownde
Now lete me se þi gret powere
And saue þi-self here hool *and* sownde
And brynge þe out of þis dawngere.

leyon

Fo. 161 Bryng forth þis tretoure spare hym nowth
On-to Cayphas þi jewge we xal þe ledde
In many A place we haue þe sowth
And to þi werkys take good hede.

Rufyne

¶ Come on jhesus *and* folwe me
I am ful glad þat I þe haue
þou xalt ben hangyn up-on A tre
A[2] melyon of gold xal þe not save.

leyon

¶ Lete me leyn hand on hym in heye
On to his deth I xal hym bryng
Shewe forth þi wyche-crafte *and* nygramansye
What helpyth þe now Al þi fals werkyng.

[1] *Petyr put þi s* written as the beginning of the next line and crossed through.
[2] *m* written at the beginning of the line before *A* and crossed through.

Jhesu

¶ Ffrendys take hede ȝe don vn-ryth
So vn-kendely *with* cordys to bynd me here
And þus to falle on me be nyth
As thow I were A thevys fere
Many tyme be-forn ȝow I dede A-pere
With-inne þe[1] temple sen me ȝe have
Þe lawys of god to teche *and* lere
To hem þat wele here sowlys sawe[2].

¶ Why dede ȝe not me dysprave
And herd me preche bothe lowd *and* lowe
But now as woodmen ȝe gynne to Rave
And do thyng þat ȝe notwth knove[3].

Gamaly[el

¶ Serys I charge ȝow not o word more þis nyth
But on-to Cayphas in hast loke ȝe hym lede
Fo. 161v [marked 160] Have hym forth *With*[4] gret dyspyte
And to his wordys take ȝe non hede.

α *here þe jewys lede cryst outh of þe place with gret cry* and *noyse some drawyng cryst forward* and *some bakwarde* and *so ledyng forth with here weponys A-lofte* and *lytys brennyng* and *in þe mene tyme maryę magdalene xal rennyn to oure lady* and *telle here of oure lordys takyng þus seyng*

Maria Magdelene

¶ O in-maculate modyr of alł women most meke
O devowtest in holy medytacion evyr A-bydyng
Þe cawse lady þat I to ȝour person seke
Is to wetyn yf ȝe heryn ony tydyng.

¶ Of ȝour swete sone *and* my reverent lord' jhesu
Þat was ȝour dayly solas ȝour gostly consolacyoñ.

Marya

I wold ȝe xuld telle me mawdelyn *and* ȝe knew
Ffor to here of hym it is Alł myn Affeccyoñ.

Maria Magd[*alen*

¶ I wold fayn telle lady *and* I myth for wepyng
For sothe lady to þe jewys he is solde

[1] *þis* first written, corrected to *þe*. [2] So in MS.
[3] So in MS. [4] W unusually tall.

With cordys þei haue hym bownde *and* haue hy*m* in kepyng
þei hy*m* bety spetously[1] *and* haue hy*m* fast in holde[1].
Maria uirgo
A · A · A · how my*n* hert is colde
A hert hard as ston how mayst þ*ou* lest
Whan þese sorweful tydyngys Are þ*e* told
So wold to god hert þ*at* þ*ou* mytyst brest.

¶ A jhes*u* · jhes*u* · jhes*u* · jhes*u* ·
Why xuld ȝe sofer*e* þis trybulacyon *and* Advercyte
How may thei fynd in here hertys · ȝow to pursewe
þ*at* nevyr trespacyd in no maner degre
For nevyr thyng but þ*at* was good thowth ȝe
Fo. 162 Where-fore þan xuld ȝe sofer þis gret peyn̄
I suppoce veryly it is for þe tresspace of me
And I wyst þ*at* my*n* hert xuld cleve on tweyn̄.

¶ Ffor þese langowrys may I susteyn̄[2]
þe swerd of sorwe hath so thyrlyd my meende
Alas what may I do · Alas what may I seyn̄
Þese prongys myn herte A-sondȳr þei do rende.

¶ O ffadyr of hefne wher ben Al þi be-hestys
þ*at* þ*ou* promysyst me whan A modyr þ*ou* me made
þi blyssyd sone I bare be-twyx tweyn bestys
And now þ*e* bryth colo*ur* of his face doth fade.

¶ A good fadyr why woldyst þ*at* þin owyn der*e* sone xal sofre Al þis
And dede he nevyr Aȝens þi precept b*ut*[3] evyr was obedyent
And to every creature most petyful most jentyl *and* benyng i-wys
And now for all̄ þese kendnessys is now most shameful schent.

¶ Why wolt þ*ou* gracyous fadyr þ*at* it xal be so
May man not ellys be savyd be non other kende
ȝet lord fadyr þan · þ*at* xal comforte my*n*[4] wo
Whan man is savyd be my chylde *and* browth to A good ende.

[1] The *sl* is written over some correction, as is also the *d* in *holde*.
[2] So in MS., *not* omitted (?). [3] MS b^{t}.
[4] Omitted and written over the line.

¶ Now dere sone syn þ*ou* hast evyr be so ful of mercy
Þ*at* wylt not spare þ*i*-self · for þ*e* love þ*ou* hast to man
On Aⁿ man-kend now haue þ*ou* pety
And Also thynk on þ*i* modyr þ*at* hevy woman.

[Remainder of Fo. 162—2¼ inches—and Fo. 162ᵛ left blank.]

Fo. 163

i doct*or*

[1]O Thou Altitude · of Al gostly Ryches
O þ*ou* incomper*h*ensibele · of grete excyllence
O þ*ou* luminarye · of pure lyghtnes
Shete out þ*i* bemys · on-tyl þis Audyens.

2 doct*or*

O Ffily Altissimi · clepyd by eternalyte
Hele þis congregac*i*on · w*i*th þ*e* salve of þ*i* passyoⁿ
And we prey þ*e* · sp*i*r*i*tus paraclyte
W*i*th þ*e* ffyre of þ*i* love · to slake Aⁿ detracc*i*on.

i doct*or*

To þ*e* pepyl not lernyd · I stonde as A techer
Of þis processyon · to ȝeve informac*i*on
And to them þ*at* be lernyd · As A gostly pr*e*cher
that in my rehersayl · they may haue delectac*i*on.

2

Welcome of þ*e* apostelys · þ*e* gloryous qwere
Ffyrst Petyr ȝ*our* prynce · And eke ȝ*our* presydent
And Andrewe ȝ*our* half brother · to-gedyr in ffere
that Ffyrst ffolwyd Cryst · be on Assent.

1

O ȝe tweyn luminaryes · Jamys · *and* Jhon
Contynualy brennyng · As bryght As þ*e* sonnbem
W*i*th þ*e* chene of charyte · bothe knyt in on
And offeryd of ȝ*our* modyr · to cryst in jherusalem.

2

Fo. 163ᵛ Welcome Phelypp · þ*at* conu*er*tyd samaryan
And conu*er*tyd þ*e* tresorere · of þ*e* qwene cavdas
W*i*th Jamys · þ*e* lesser · that Apud jherosolyman
Was mad fyrst patryarke · by þ*e* ordenauns of Cephas[2].

[1] No number is attached to this section, which stands by itself in the MS. between blank folios. It is rubricated on a different plan. Each speech has an initial red capital, and the lines connecting the rhyme words are red instead of black as elsewhere in the MS. except four lines on Fo. 214ᵛ. No paragraph marks are used.

[2] † *Petyr* written over *Cephas*.

i^us 1

Heyl mathew the Apostel · *and* Also evangelyst
that was clepyd to þe fflok · of gostly conuersacion
Ffrom thyrknes of concyens · þat ȝe were in ffest
with Bertylmew þat ffled · Aff carnall temptacion.

2us 1

Heyl Symeon zelotes · þus be ȝour name
And Judas þat bothe · wel lovyd oure lord
There ffore ȝe haue bothe joye *and* game
Wher nevyr is sstryff · but good A-corde.

i^us

Heyl poul grett doctour · of þe ffeyth
And vessel chosyn be trewe Eleccion
heyl Thomas · of whom þe gospel seyth
in crystys wounde · was ȝour refeccion.

2us

Heyl Johan baptyst · most sovereyn creature
that evyr was born · be naturall conseyvyng
And hyest of prophetys · As wytnessyth scrypture
heyl joys[2] þat in desert · was Aff-wey cryeng.

1us 3

[Ff. 164 and 164ᵛ originally left blank. Fo. 164 is the first of quire S, and is discoloured, having apparently been an outside leaf at some time. It has on it a tapering stain which corresponds with similar stains lying in an opposite direction on Fo. 151ᵛ, the last leaf of quire O. On Fo. 164 stands the second signature of R. Hegge. At the top of the page in book-hand are the words :

In nomjne Dei · Amen.

In the middle of the page in cursive hand :

ego R. H. Dunelmensis
possideo
οὐ κτησις* ἀλλὰ χρησις.]

[1] These contractions are added in paler ink. [2] So in MS. for *voys*.

[3] This stands at the bottom of the folio—the last of quire R—and suggests that the Doctors' proclamation is incomplete. It is, however, a more roughly made figure than the others.

* This τ is inserted in different ink.

The Passion Play. II 29[1]

Fo. 165 *What tyme þat processyon is enteryd in to þe place* and *þe herowdys takyn his schaffalde* · and *pylat* and *annas* and *cayphas here schaffaldys Also þan come þer An exposytour in doctorys wede þus seyng*

Contemplacio

¶ Sofreynes *and* frendys · ȝe mut alle be gret *with* gode
Grace love *and* charyte · evyr be ȝ*ou* A-mong
þe maydenys sone *preserve* ȝ*ou* · þat for m*an* deyd on rode
he þat is o god · in p*er*sonys thre · defende ȝ*ou* fro ȝ*our* fon.

¶ Be þe leue *and* soferauns of all-mythty god
We intendyn[2] to p*ro*cede þe matere þat we lefte þe last ȝ*ere*
Where fore we be-seche ȝow þ*at* ȝ*our* wyllys be good
to kepe þe passyon in ȝ*our* mende þat xal be shewyd here.

¶ The last[3] ȝere we shewyd here how oure lord for love of m*an*
Cam to þe cety of jherusalem · mekely his deth to take
And how he made his mawnde · his body ȝevyng þam̃
to his Apostelys evyr *with* us · to A-bydyn for m*an*nys sake.

¶ In þat mawnde he was betrayd · of judas þ*at* hym solde
to þe jewys for xxx^{ti} platys · to delyvyr hym þ*at* nyth
With swerdys *and* gleyvys · toke[4] jhesu · they come *with* þe tretour bolde
And toke hym amonges his Apostelys · About myd nyth.

¶ Now wold we p*ro*cede[5] how he was browth þan
be-forn Annas *and* cayphas · *and* syth̃ beforn pylate
And so forth in his passyon · how mekely he toke it for man
besekyng ȝ*ou* · for mede of ȝ*our* soulys · to take good hede þ*er* Atte.

℞ *here þe herowndys xal shewe hymself* and *speke.*

herowdys

Fo. 165[v] ¶ herodes Rex[6]

¶ Now sees of ȝ*our* talkyng · And gevyth lordly Audyence
Not o word I charge ȝ*ou* þ*at* ben here *pre*sent

[1] This is the only number written at the head of the page and not in the margin.
[2] The *d* is written over an original *t*.
[3] *lass* miswritten before *last* and crossed out.
[4] So in MS. for *to*.
[5] Some word has been erased before *how*.
[6] Name in larger form.

noon so hardy to presume · in my hey presence
to on-lose hese lyppys Ageyñ myn intent
I am herowde of jewys · kyng most reverent
þe lawys of Mahownde · my powere xal fortefye
reverens to þat lord of grace · moost excyllent
Ffor be his powere all̃ þinge doth multyplye.

¶ ȝef ony crystyn be so hardy · his feyth to denye
Or onys to erre Ageyns · his lawe
On gebettys *with* cheynes · I xal hangyn hym heye
and with wylde hors þo traytorys · xal I drawe
To kylle A thowsand crystyn · I gyf not An hawe
to se hem hangyn or brent · to me is very plesauns
to dryvyn hem in to doongenys · dragonys to knawe
And to rend here flesche *and* bonys · on-to here sustenauns.

¶ Johan þe baptyst crystenyd cryst · *and* so he dede many oñ
þer-fore my-self · dede hym bryng o dawe
It is I · þat dede hym kylle · I telle ȝou every-choñ
Ffor And he had go forth · he xuld A dystroyd our lawe
Where as crystyn Apperyth · to me is gret grevauns
It peynyth myn hert of tho tretowrys to here
Ffor þe lawys[1] of mahownde I have in governawns
þe which I wele kepe · þat lord hath no pere
Fo. 166 Ffor he is god most prudent
Now I charge ȝou my lordys þat ben here
Yf Any crystyn doggys · here[2] doth Apere
Bryng þo tretorys · to my hey powere
And þei xal haue sone jewgement.

i^us^ miles

¶ My sovereyn lord heyest of excillens
In ȝou all̃ jewgement · is termynabyle
all̃ crystyn doggys · þat do not here dyligens
ȝe put hem to peynes þat ben inportable.

ij^us^ miles

No þing in ȝou may be more comendable
as to dysstroye þo traytorys þat erre
ageyn oure lawys · þat ben most profytable
be rythwysnesse þat lawe ȝe must proferre.

[1] *aw* is written over some other letters.
[2] The *r* is written over some other letter and the word is not clear.

Rex Herow[. . . .

¶ Now be gloryous mahownd · my sovereyn savyo*ur*
these pr*o*messys I make · as I am trewe knyth
þoo þ*at* excede his lawys be ony errou*r*
to þe most xamefullest deth I xal hem dyth
But o thyng is sor*e* in my gret delyte
þer*e* is on jhes*us* of nazareth · as me*n* me tellyth
of þ*at* man I desyr*e* to han A sythte
ffor w*ith* many gret wondrys · our*e* lawe he fellyth.

¶ The son of god hy*m*-self · he callyth
And kyng of jewys he seyth is he
Fo. 166v And many woundrys of hym be-fallyth
My hert desyryth hym for to se
Ser*ys* yf þ*at* he come in þis cowntr*e*
W*ith* our*e* jurresdycc*i*on loke ȝe A-spye
And a-non þ*at* he be brouth on-to me
And þe trewth myself þan xal tr*y*e.

i^us^ miles

¶ To-morwe my jorne · I xal begynne
to seke jhes*us* w*ith* my dew dilygens
ȝyf he come ȝo*ur* provynce w*ith*-inne
he xal not a-skape ȝo*ur* hey pr*es*ens.

ij^us^ miles

¶ Myn sovereyn þis my councel þ*at* ȝe xal take
A man þ*at* is bothe wyse *and* stronge
thurwe all galyle A serge to make
yf jhes*u* be enteryd ȝo*ur* pepyl A-mong
Correcte hese dedys þ*at* be do wronge
Ffor his body is vndyr ȝo*ur* bayle
as men talkyn hem among
þ*at* he was born in galyle.

Rex

¶ Thanne of þese materys serys take hede
Ffor A whyle I wele me rest
Appetyde requyryth me so in dede
And ffesyk tellyth me it is þe best.

α *here xal A massanger com in-to þe place rennyng* and *criyng Tydyngys tydyngys* · and *so rownd Abowth þe place* · *jhesus of*

nazareth is take · Jhesus of nazareth is take · and *forth-with heylyng þe prynces þus seyng*

Massanger

Fo. 167 ¶ All heyle my lordys · princys of prestys
Sere cayphas *and* sere Annas lordys of þe lawe
tydyngys I brynge 3ou · reseyve þem in 3our brestys
Jhesus of nazareth is take · þer-of 3e may be fawe.

¶ he xal be browth hedyr to 3ou A-non
I telle 3ou trewly with A gret rowth
whan he was take · I was hem Among
and þer was I ner to kachyd a clowte.

¶ Malcus bar A lanterne · *and* put hym in pres
A-noon he had A towche *and* of went his ere
Jhesus bad his dyscyple put up his swerd *and* ces
And sett malcus ere Ageyn · as hool as it was ere.

¶ So moty the methowut it was A strawnge syth
Whan we cam fyrst to hym he cam vs A-geyñ
And haskyd whom we sowth þat tyme of nyth
We seyd jhesus of nazareth · we wolde haue hym fayn.

¶ And he seyd it is I · þat am here in 3our syth
With þat word we ovyr-throwyn · bakward every-choñ
and some on here bakkys · lyeng up-ryth
but standyng up on fote manly · þer was not oñ.

¶ Cryst stod on his fete · As meke as A lom
and we loyn stylle lyche ded men · tyl he bad us ryse
Whan we were up · fast handys we leyd hym up-oñ
but 3et me thought I was not plesyd with þe newe gyse.

¶ Ther-fore takyth now 3our cowncel · *and* A-vyse 3ou ryth weyl
Fo. 167v And beth ryth ware · þat he make 3ou not A-mat
Ffor be my thryfte I dare sweryn at þis seyl
3e xal fynde hym A strawnge watt.

℞ *here bryng þei jhesus be-forn Annas* and C. and *on xal seyn þus*

Lo · Lo · Lordys here is þe man
þat 3e sent us fore.

Annas

þerfore we cone 3ou thanke than
and reward 3e xal haue þe more.

¶ Jhesus þou Art welcome hedyr to oure presens
ful oftyn-tymes we han þe besyly do sowth
we payd to þi dyscyple for þe thretty pens
and as an ox or an hors · we trewly þe bowth.

¶ þer-fore now art oure · as þou standyst us be-fore
Sey why þou ast trobelyd us · *and* subuertyd oure lawe
þou hast ofte concludyd us · *and* so þou hast do more
Where-fore it were ful nedful to bryng þe A dawe.

Cayphas

¶ What arn þi dysciplys · þat folwyn þe A-boute
and what is þi dottryne[1] þat þou dost preche
telle me now some-whath *and* bryng us out of doute
þat we may to othere men þi prechyng forth teche..

jhes[us][2]

¶ Al tymes þat I haue prechyd · opyn it was doñ
in þe synagog or in þe temple · where þat all jewys coñ
Aske hem what I haue seyd · and Also what I haue doñ
þei con telle þe my wordys · Aske hem everychoñ.

i[us] judeus

Fo. 168 ¶ What þou fela to whom spekyst þou
xalt þou so speke to A buschop
þou xalt haue on þe cheke · I make A vow
and ȝet þer-to A knok.

℞ *here he xal smyte jhesus on þe cheke.*

jhesus

¶ yf I haue seyd Amys
þer-of wytnesse þou mayst bere
and yf I haue seyd but weyl in þis
þou dost Amys me to dere.

Annas

¶ Serys takyth hed now to þis mañ
þat he dystroye not oure lawe
and brynge ȝe wytnesse · A-ȝens hym þat ȝe can
so þat he may be browt of dawe.

i[us] doctor

¶ Sere þis I herd hym · with his owyn mowth seyn
brekyth down þis temple · with-out delay
and I xal settynt up Ageyn
as hool as it was be þe thrydde day.

[1] Or *doctryne*; *correcte* on Fo. 166[v] is also doubtful.
[2] The last letters of the contraction are blotted.

ij[us] doctor

¶ ȝa ser and I herd hym seyn Also
þat he was þe sone of god
and ȝet many A fole wenyth so
I durst leyn þer-on myn hod [1].

iij[us] doctor

¶ ȝa . ȝa . *and* I herd hym preche meche þing
And A-ȝens oure lawe every del
Of wheche it were longe to make rekenyng
to tellyn all̃ at þis seel.

Cayphas

¶ What seyst now jhesus whi Answeryst not
Fo. 168[v] heryst not what is seyd A-ȝens þe
Spek man spek · spek þou fop
hast þou scorn to speke to me
Heryst not in how many thyngys þei þe Acuse [2]

℟[3] Now I charge þe *and* conjure be þe sonne *and* þe mone
þat þou telle us *and* þou be goddys sone.

Jhesus

¶ Goddys sone I am I sey not nay to þe
And þat ȝe all̃ xal se At domys-day
Whan þe sone xal come · in gret powere *and* majeste
And deme þe qweke *and* dede as I þe say.

Cayphas

¶ A · out out Allas what is þis
heryth ȝe not how he blasfemyth god
what nedyth us to haue more wytness
here ȝe han herd All̃ his owyn word

℟ Thynk ȝe not he is worthy to dey. *et clamabunt omnes*
ȝys · ȝys · ȝys · All̃ we seye · he is worthy to dey · ȝa ȝa ȝa.

Annas

℟ Takyth hym to ȝow · *and* betyth hym som̃ del
ffor hese blasfemyng at þis sel.

℟ *here þei xal bete jhesus A-bout þe hed* and *þe body* and *spyttyn in his face* and *pullyn hym down* and *settyn hym on A stol* and *castyn A cloth ouyr his face* · and *þe fyrst xal seyn*

[1] *hed* first written, corrected to *hod*. [2] This line is extra-metrical.

[3] This and the following similar signs affixed to the rhyming couplet on Ff. 168[v], 169, 169[v], and again on Fo. 171[v] on Fo. 177 and 178 and 178[v] and 179 and 183[v] are in red. With a very few exceptions (Fo. 74), such red signs only occur otherwise in the play of the Assumption, Ff. 215[v] to 222. Those affixed to stage directions are, as heretofore in the MS., black.

i^{us} jude*us*

α A felawys be ware what ȝe do to þis man
ffor he prophecye weyl kan.

ij^{us} jude*us*

α Þat xal be A-sayd be þis batte
what þ*ou* jhesus ho ȝaff þe þat.

et percuciet super caput [1]

iij^{us} jude*us*

Fo. 169α Whar whar now wole I
Wetyn how he can prophecy
ho was þ*at*.

iiij^{us} jude*us*

α A *and* now wole I a newe game begynne
þat we mon pley at aⁿ þ*at* arn here-inne.

α whele *and* pylle · whele *and* pylle
comyth to halle ho so wylle
ho was þ*at*.

α *here xal þe woman come to jewys* and *seyn*

i^{a} ancilla

α What serys how take ȝe on *with* þis man
se ȝe not on of hese dysciplys · how he be-heldyth ȝ*ou* þan.

α *here xal þe tother woman seyn to petyr*

ij^{a} ancille

α A · good man me semyth be þe
þat þ*ou* on of his dysciplys xulde be.

Petrus

α A woman I sey nevyr er þis man
syn þat þis werd fyrst be-gan. *et cantabit gallus.*

i^{a} Ancilla

α What þ*ou* mayst not sey nay þ*ou* art on of hese men
be þi face wel we may þe ken.

Petrus

α Woman þ*ou* seyst A-mys of me
I knowe hym not so mote I the.

i^{us} jude*us*

α A fela myn wel met
for my cosynys ere p*ou* of smet

[1] This stage direction is not underlined in red.

α Whan we þi mayst*er* in þe ȝerd toke
þan all þi ffelawys hym for-soke
α *and* now *þou* mayst not hym for-sake
for *þou* art of galyle I vndyr-take.

Petrus

¶ Sere I knowe hy*m* not be hy*m* þat made me
and ȝe wole me be-leve ffor An oth
Fo. 169v I take record of all þis companye
þat I sey to ȝow is soth *et cantabit gallus.*

α *And þan jhesus xal lokyn on petyr* · and *petyr xal wepyn* and *þan he xal gon out* and *seyn*

¶ A weel a-way · weel away · fals hert why whylt *þou* not brest
Syn *þi* maystyr so cowardly · *þou* hast forsake
Alas qwher xal I now on erthe rest
tyl he of his mercy to grace wole me take.

¶ I haue for-sake my mayst*er and* my lord jhesu
thre tymes as he tolde me · *þat* I xulde do *þe* same
Wherfor*e* I may not haue sorwe A-now
I synful creature · am so mech to blame.

¶ Whan I herd þe cok crowyn he kest on me A loke
As who seyth be-thynke *þe* · what I seyd be-fore
Alas þe tyme *þat* I evyr hym for-soke
And so wyl I thynkyn from hens evyr more.

Cayphas 30

α Massangere Massangere.

Massangere

here lord here.

Cayphas

¶ Massanger to pylat · in hast *þou* xalt gon
and sey hy*m* we comawnde us in word *and* in dede
and prey hym *þat* he be at þe mothalle A-noon̄
ffor we han A[1] gret matere · þat he must nedys spede.

¶ In hast now go *þi* way
And loke *þou* tery nowth.

[1] This *A* is in darker ink—perhaps written over another letter later.

Massang*er*

it xal be do lord be þis day
I am as whyt as thought.

α here pylat syttyth in his skaffald and þe *massang*er *knelyth to hym*
Fo. 170 *þus seyng*

¶ Al heyl sere pylat þat semly is to se
Prynce of al þis jure · *and* kepere of þe lawe
My lord busshop cayphas comawndyd hy*m* to þe
And prayd the to be At þe mothalle by þe day dawe.

Pylat

¶ Go þ*i* way pr*a*ty masanger · *and* comawnde me Also
I xal be þere in hast *and* so þ*ou* mayst say
be þ*e* oure of pr*i*me I xal comy*n* hem to
I tery no longer · no[1] make no delay.

α here þe massanger comith[2] *Aȝen* and *bryngith*[2] *An Ansuere þus seyng*

Massanger

¶ Al heyl my*n* lordys · *and* buschoppys · *and* pr*i*ncys of þ*e* lawe
Ser pylat comawndyth hy*m* to ȝ*ou* · *and* bad me to ȝ*ou* say
He wole be at þe mothalle i*n* hast sone After þ*e* day dawe
He wold ȝe xuld be þ*er* be pr*i*me · w*ith*-outh lenger de-lay.

Cayphas

α Now weyl mote þ*ou* fare my good page
take þ*ou* þis for þi massage.

α here enteryth judas on to þe juwys þus seyng

judas

¶ I judas haue synyd · *and* treson haue don
ffor I haue be-trayd þis rythful blood
here is ȝ*our* mony A-ȝen All And som̄
Ffor sorwe *and* thowth · I am wax wood.

Annas

¶ What is þ*a*t to us A-vyse þe now
þ*ou* dedyst w*ith* us co*u*nawnt[3] make
þ*ou* soldyst hy*m* us · as hors or kow
þ*er*fore þi*n* owyn dedys · þ*ou* must take.

Fo. 170v *þan judas castyth down þe mony* · and *goth* and *hangyth hym-self.*

[1] *and* first written and crossed through before *no*.
[2] MS. com^{t} and brȳg^{t}; cf. waxit, Fo. 204^{v}, seyt (saith), Fo. 151.
[3] MS. cô̄nawnt. Halliwell prints *cornawnt.*

Fo. 170v

Cayphas

¶ Now serys þe nyth is passyd þe day is come
it were tyme þis man had his jewgement
And pylat Abydyth in þe mothalle Alone
tyl we xuld þis man present.

¶ *And* þer-fore go we now forth *with* hym in hast.

i^{us} judeus

it xal be don *and* þat in short spas.

ij^{us} judeus

ȝa but loke yf he be bownd ryth wel *and* fast.

iij^{us} judeus

he is saff A-now · go we ryth A good pas.

here þei ledyn jhesu A-bout þe place · tyl þei come to þe halle.

Cayphas

¶ Sere pylat takyht hede to þis thyng
jhesus we han be-forn þe browth
wheche oure lawe doth down bryng
and mekyl schame he hath us wrowth.

Annas

¶ ffrom þis cetye[1] · in to þe lond of Galyle
he hath browth oure lawys · neyr in-to confusyon
with hese craftys wrowth be nygramancye
shewyth to þe pepyl · be fals symulacyon.

i^{us} doctor

¶ ȝa ȝet ser A-nother · *and* werst of Alle
Aȝens sesare · oure emperour þat is so fre
kyng of jewys · he doth hym calle
So oure emperourys power · nowth xulde be.

ij^{us} doctor

¶ Sere pylat we kan not telle half þe blame
þat jhesus in oure countre · hath wrowth
þerfore we charge þe in þe emperorys name
þat he to þe deth · in hast be browth.

Pylat

Fo. 171 ¶ What seyst to these compleyntys jhesu
these pepyl hath þe sore acusyd
be-cause þou bryngyst up lawys newe
þat in oure days were not vsyd.

[1] *ceyt* first written and crossed through,

Jhesus

¶ Of here A-cusyng me rowth nowth
so þat þei hurt not here soulys · ne non mo
I haue nowth ȝet founde · þat I haue sowth
ffor my faderys wyl · fforth must I go.

Pylat

¶ Jhesus be þis þan I trowe · þou art A kyng
and þe sone of god · þou art Also
lord of erth · *and* of Aⁿ þing
telle me þe trowth · if it be so.

Jhesus

¶ In hefne is knowyn · my faderys intent
And in þis wærlde · I was born
be my fadyr · I was hedyr sent
for to seke · þat was for-lorn.

¶ Alle þat me heryn · And in me belevyn
And kepyn here feyth stedfastly
þow þei weryn dede · I xal þem recuryn
and xal þem bryng to blysse · endlesly.

Pilate

¶ Lo serys now ȝe An erde þis man · how thynk ȝe
thynke ȝe not Aⁿ be ȝoure reson
but as he seyth it may wel be
and þat xulde be be þis incheson.

¶ I fynde in hym · non obecyon
of erro*u*r nor treson · ne of no maner gylt
Fo. 171ᵛ The lawe wele · in no conclusyon
W*ith*-owte defawth he xuld be spylt.

i^us doctor

¶ Sere pylat þe law restyth in þe
and we knowe veryly his gret trespas
to þe empe*r*our · þis mater told xal be
yf þ*ou* lete jhe*s*us · þ*us* from þe pas.

Pylat

¶ Serys þan telle me o thyng
What xal be his A-cusyng.

Annas

a Sere we telle þe al to-gedyr
Ffor his evyl werkys · we browth hy*m* hedyr
a And yf he had not An evyl doere be
we xuld not Abrowth hy*m* to þe.

Pylat

Takyth hym þan Aftyr ȝo*ur* sawe
and demyth hy*m* Aftyr ȝo*ur* lawe.

Cayphas

it is not lefful to vs ȝe[1] seyn
no maner man for to slen.
þe cawse why · we bryng hy*m* to þe
þ*at* he xuld not oure kyng be.
weyl þ*ou* knowyst kyng we haue non
but oure emper*our* Alon.
Jhesu · þ*ou* Art kyng of jure.

Pylat

Jhesus

So þ*ou* seyst now to me.

Pylat

Tel me þan
where is[2] þi kyngham.

Jhesus

my kyngham is not in þis werld
I telle þe At o word.
yf my kyngham here had be
I xuld not A be delyveryd to þe[3]

Pylat

Sery*s* A-vyse ȝow as ȝe kan
Fo. 172 I can fynde no defawth in þis man.

Annas

¶ Sere here is a gret record · take hed þ*er* to
and knowyng gret myschef in þis man
And not only in o day or to
it is many ȝerys · syn he began
We kan telle þe tyme where *and* whan
þ*at* many A thowsand turnyd hath he
As Aſt þis pepyſt record weyl kan
from hens in-to þe lond of galyle et *clamabunt* ȝa. ȝa. ȝa.

Pilat

¶ Serys of o thyng than · gyf me relacyoñ
if jhesus were out born in þe lond of galelye
ffor we han no poer ne no jurediccyoñ

[1] *we* first written, crossed through and *ȝe* written over the line.
[2] *is* omitted and written over the line.
[3] From line 309 to line 314 two lines are written in one.

of no man of þat contre
Ther-fore þe trewth · ȝe telle me
And A-nother wey I xal provyde
if jhesus were born · in þat countre
þe jugement of herowdys he must A-byde.

Cayphas

¶ Sere as I am to þe lawe trewly sworn
to telle þe trewth I have no fer
in galelye · I know þat he was born
I can telle in what place · *and* where
Aȝens þis no man may Answere
for he was born in bedlem jude
and þis ȝe knowe now Alł *and* haue don here
þat it stant in þe lond of galelye.

Pylat

Fo. 172ᵛ [marked 170] ¶ Weyl serys syn þat I knowe · þat it is so
þe trewth of þis I must nedys se
I vndyrstand ryth now · what is to do
þe Jugement of jhesu · lyth not to me
herowde is kyng of þat countre
to jewge þat regyon in lenth *and* in brede
þe jurysdyccyon of jhesu · now han must he
þer fore · jhesu in hast · to hym ȝe lede
In hałł þe hast þat ȝe may spede
lede hym to þe herownde · A-non present
and sey I comawnde me with worde *and* dede
And jhesu to hym þat I haue sent.

i^ms doctor

¶ This erand in hast sped xal be
in alł þe hast þat we can do
We xal not tary in no degre
tyl þe herowdys presens · we com̄ to

α *here þei take jhesu* and *lede hym* · *in gret hast to þe herowde* · And *þe herowdys scafald xal vn-close shewyng herowdes*[1] *in astat* alł *þe jewys knelying* · *except Annas* and *cayphas þei xal stondyn etcetera*

i^ms doctor

¶ heyl herowde most excyllent kyng
we Arn comawndyd · to *þin* presens

[1] The contraction for (d)*es* is here probably a slip for the contraction for (d)*e*.

pylat sendyth þe · be us gretyng
And chargyth · us · be our*e* Obedyens.

ij^us^ doctor

þat we xuld do our*e* dylygens
to bryng jhes*us* of nazareth on-to þe
And chargyth us to make no resystens
be-cawse he was born in þis cou*n*tre.

Annas

Fo. 173 ¶ we knowe he hath wrowth · gret fole
A-geyns þe lawe · shewyd present
Ther-for*e* pylat sent hy*m* on to þe
þat þ*ou* xuldyst gyf hy*m* jugement.

Herowde Rex

¶ Now be Mahound my god of grace
of pylat þis is A dede ful kende
I for-gyf hym now his gret trespace
And schal be his frend w*ith*-owtyn ende.

¶ Jhes*us* to me þ*at* he wole sende
I desyred ful sor*e* hy*m* for to se
gret ese in þis pylat xal fynde
and jhes*us* þ*ou* art welcome to me.

i^us^ jude*us*

¶ My sovereyn lord þis is þe case
þe gret falsnesse of jhesu · is opynly knawe
þer was nevyr man dede so gret trespas
ffor he hath · Al-most · dystroyd our*e* lawe.

ij^us^ judeus

¶ ȝa be fals craſte of soserye
wrowth opynly to þe pepyll Alle
and be sotyl poynt*ys* of nygramancye
many thowsandys fro our*e* lawe be falle.

Cayphas

¶ Most excellent[1] kyng · ȝe must take hede
he wol dystroye all̃ þis cou*n*tre · both elde *and* ȝyng
yf he ten monthis mor*e* procede
be his meraclys *and* fals prechyng
he bryngyth þe pepyl in gret fonnyng
And seyth dayly A-mong hem Alle

[1] *excelyng* first written, and *yng* crossed through.

Fo. 173v That he is lord *and* of þe jewys kyng
and þe sone of god he doth hym calle.

Rex Herowde

¶ Serys Alle þese materys · I haue herd sayd
and meche more þan ȝe me telle
Alle to-gedyr þei xal be layde
And I wyl take þer on cowncelle.

¶ Jhesus þou Art wel-come to me
I kan pylat gret thank for his sendying
I haue desyryd ful longe þe to se
and of þi meracles · to haue knowyng.

¶ It is told me þou dost many A wondyr thyng
Crokyd to gon *and* blynd men to sen
and þei þat ben dede gevyst hem levyng
And makyst lepers · fayre *and* hool to ben.

¶ These Arn wondyr werkys · wrougth of þe
be what wey · I wolde knowe þe trew sentens
Now jhesu I pray the · lete me se
O meracle wrougth in my presens.

¶ In hast now · do þi dylygens
And per-Aventure · I wyl shew favour to the
for now þou art in my presens
thyn lyf *and* deth · here lyth in me.

℣ *And here jhesus xal not speke no word to þe herowde.*

¶ Jhesus why spekyst not to þi kyng
what is þe cawse þou stondyst so stylle
þou knowyst I may deme Aff thyng
thyn lyf *and* deth · lyth At my wylle.

Fo. 174 ¶ What spek jhesus · *and* telle me why
þis pepyl do þe so · here Acuse
spare not but telle me now · on hey
how þou canst þi-self · excuse.

Cayphas

¶ loo serys þis is of hym · A false sotylte
he wyl not speke · but whan he lyst
þus he dysceyvyth þe pepyl in eche degre
he is ful fals · ȝe veryly tryst.

Rex hero*wde*

What *þou* on-hangyd harlot · why wylt *þou* not speke
hast *þou* skorne to speke on to *þi* kyng
be-cawse *þou* dost oure lawys breke
I trowe *þou* art A-ferd · of oure talkyng.

Annas

¶ Nay he is not Aferde · but of A fals wyle
be-cawse we xuld not hym A-cuse
if *þat* he Answerd *ȝ*ow on-tylle
he knowyth he can not hym[1]-self excuse.

Rex hero*wde*

¶ what spek I say · *þou* foulyng · evyl mote *þou* fare
loke up · *þe* devyl mote *þe* cheke
Ser*ys* bete his body w*ith* scorg*ys* bare
And A-say to make hym for to speke.

i[us] jude*us*

¶ it xal be do w*ith*-outyn teryeng
come on *þou* tretour evyl mot *þou* *þe*
whylt *þou* not speke on-to oure kyng
A new lesson we xal lere *þe*.

α *here þei pulle of jhesus clothis* and *betyn hym with whyppys.*

ij[us] jude*us*

Fo. 174[v] ¶ Jhesus *þi* bonys we xal not breke
but we xal make *þe* to skyppe
þou hast lost *þi* tonge · *þou* mayst not speke
þou xalt a-say now of *þis* whippe.

iij[us] jude*us*

¶ Serys take *þese* whyppys in *ȝ*our hande
and spare not whyl *þei* last
and bete *þis* tretoure *þat* here doth stonde
I trowe *þat* he wyl speke in hast

α *and qwan þei han betyn hym tyl he is alle blody þan þe herownde seyth*

¶ Sees ser*ys* · I comawnde *ȝou* · be name · of *þe* devyl of helle
Jhesus thynkyst *þis* · good game
þou Art strong · to suffyr schame
þou haddyst levyr be betyn lame
þan þi defawtys for to telle.

[1] This *y* is written over an *e*.

¶ But I wyl not þi body · Aſt spyl
nor put it here · in-to more peyñ
Serys takyth jhesus · At ȝour owyn wyl
and lede hym to pylat hom Ageyñ
Grete hym weyl *and* telle hym serteyñ
Aſt my good frenchep xal he haue
I gyf hym powere of jhesus · þus ȝe hym seyn
Whether he wole hym dampne or save.

i^us^ doctor

¶ Sere at ȝour request it xal be do
we xal lede jhesus at ȝour demawde[1]
and delyver hym Pylat · on-to
And telle hym aſt · as ȝe comawnde.

Fo. 175 *here enteryth Satan in to þe place in þe most orryble wyse* · and *qwyl* ✠ *þat he pleyth þei xal don on jhesus clothis* · and *ouerest A whyte clothe* and *ledyn hym A-bowth þe place* and *þan to pylat be þe tyme þat hese wyf hath pleyd.*

Sathan

¶ Thus I reyne As A rochand · *with* A rynggyng rowth
As A devyl most dowty · dred is my dynt[2]
Many A thowsand develys · to me do þei lowth
brennyng in flamys · as fyre out of flynt
ho so serve me sathan · to sorwe is he sent
with dragonys in doungenys · *and* develys fu[3] derke
in bras *and* in bronston · þe brethellys be brent
þat wone in þis werd · my wyl for to werke.

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¶ *with* myschef on moolde · here membrys I merke
þat japyn *with* jhesus þat judas solde
be he nevyr so crafty · nor conyng clerke
I harry þem to helle · as tretour bolde.

¶ But *þer* is o thyng · þat grevyth me sore[4]
Of A prophete · þat jhesu men calle
he peynyth me every day · more *and* more
with his holy meraclis *and* werkys Alle.

¶ I had hym onys · in A temptacyon
with glotenye *with* covetyse · *and* veyn glorye

[1] So in MS. [2] *dyth* first written. [3] So in MS.
[4] *myn hert* first written instead of *me sore*.

I ha-sayd hym be Aꝉꝉ weys þ*at* I cownde[1] don
and vttyrly he refusyd hem · a*nd* gan me defye.

¶ Þ*at* rebuke þ*at* he gaf me · xal not be vn-qwyt
Som̄ what I haue be-gonne · *and* mor*e* xal be do
Fo. 175v ffor Aꝉꝉ his barfot goyng · fro me xal he not skyp
but my derk dongeon I xal bryngyn hy*m* to.

¶ I haue do made redy his cros · þ*at* he xal dye up-on̄
And thre nayles to takke hym w*ith* þat he xal not styrte
be he nevyr so holy he xal not fro me gon
but w*ith* a sharpe sper*e* · he xal be smet to þ*e* herte.

¶ And sythyn he xal come to helle · be he nevyr so stowte
And ȝet I am Aferd *and* he come · he wole do som wrake
þ*er*fo*re* I xal go warnyn helle · þ*at* þei loke A-bowte
þ*at* þei make redy chenys · to bynd hy*m* w*ith* in lake.

¶ Helle helle · make redy · for her*e* xal come A gest
Hedyr xal come jh*es*us · þ*at* is clepyd goddys sone
And he xal ben her*e* · be þ*e* our*e* of none
And w*ith* þe her*e* · he xal wone
And han ful shrewyd rest.

a here xal A devyl spekyn in helle demon̄

Out upon þe · we co*n*jure þe
þ*at* nevyr in helle we may hy*m* se
ffor And he onys in helle be
he xal our*e* power brest.

Sathan̄

¶ A · A · than haue I go to ferre
but som̄ wyle help I haue a shrewde torne
My game is wers þ*an* I wend here
I may seyn · my game is lorne.

¶ lo A wyle ȝet haue I kast
if I myth jh*es*us lyf s*a*ve
helle gatys xal be sperd fast
And kepe stylle aꝉꝉ þo I haue.

¶ to pylatys wyff I wele now go
Fo. 176 *And* sche is A-slepe A-bed ful fast

[1] So in MS.

And byd here *with*-owtyn wordys mo
to pylat *þat* sche send in hast.

¶ I xal A-say *and* þis wol be
to bryng pylat in belef
with-inne A whyle ȝe xal se
how my craft I wole go pref.

here xal þe devyl gon to pylatys wyf · þe corteyn drawyn as she lyth in bedde and *he xal no dene make but she xal sone After þat he is come in · makyn a rewly noyse · comyng* and *rennyng of þe schaffald* and *here shert* · and *here kyrtyl in here hand* · and *sche xal come beforn pylat leke A mad woman · seyng þus*

Vxor pilaty

¶ Pylat I charge þe · *þat þou* take hede
deme not jhesu · but be his frende
ȝyf *þou* jewge hym to be dede
þou art dampnyd *with*-owtyn ende.

¶ A fend · Aperyd me beforn
As I lay in my bed slepyng fast
Sethyn þe tyme *þat* I was born
was I nevyr so sore A-gast.

¶ As wylde fyre *and* thondyr blast
he cam cryeng on to me
he seyd þei *þat* bete jhesu · or bownd hym fast
with-owtyn ende dampnyd xal be.

¶ *þer*-fore A wey here-in *þou* se
and lete jhesu from þe clere pace
þe jewys þei wole be-gyle þe
and put on þe Aſt þe trespace.

Pylat

Fo. 176v ¶ Gramercy myn wyf for evyr ȝe be trewe
ȝour cowncel is good *and* evyr hath be
now to *ȝour* chawmer ȝe do sewe
and aſt xal be weyl dame as ȝe xal se.

here þe jewys bryng jhesus Azen to pylat.

i^us doctor

¶ Sere pylat gode tydandys · *þou* here of me
Of herowd þe kyng *þou* hast good wyl

And jhesus he sendyth Azen to the
And byddyth þe chese · hym to save or spylle.

ij[us] doctor

¶ 3a ser all þe poer lyth now in þe
and þou knowyst oure feyth · he hath ner schent
þou knowyst what myschef · þer of may be
we charge þe · to gyf hym jwgement.

Pylat

¶ Serys trewly 3e be · to blame
Jhesus þus to bete · dyspoyle or bynde
or put hym to so gret schame
ffor no defawth · in hym I fynde.

¶ Ne herowdys nother · to whom I sent 3ow
defawte in hym cowde fynde ryth non
but sent hym Azen · to me be 3ow
As 3e knowe wel everychon.

* Ther fore vndyrstande what I xal say
3e knowe þe custom is in þis londe
of 3our pasche day · þat is ner honde
what þeff or tretore · be in bonde
with-out Any price
for worchep of þat day[1] · xal go fre Away
Fo. 177 Now þan me thynkyth · it were ryth
to lete jhesus · now go qwyte
And do to hym no mo dyspyte
serys þis is myn A-vyse

℟[2] I wolde wete what 3e say.

℟ here Alle þei xul cryen || Nay nay nay.

i[us] doctor

℟ delyvere us · þe þeff barabas
þat for mansclawth presonde was.

Pylat

℟ What xal I þan with jhesu do
Whethyr xal he A-byde or go.

ij[us] doctor

℟ Jhesus xal on þe cros be don
Crucifigatur we crye echon.

* Paragraph mark omitted here.

[1] Some miswritten letters (*ff* ?) crossed out before *xal*.

[2] This and the following similar signs against the couplets are in red ink.

pylat

α Serys what hath jhesus don A-mys
Crucifigatur · we sey At onys[1]. *populus clamabit.*

Pylat

¶ Serys syn Al gatys · ȝe wolyn so
puttyn jhesu to wo *and* peyn
jhesus A wyle *with* me xal go
I wole hym examyne betwyx us tweyn.

α *here pylat takyth jhesu* and *ledyth hym in to þe cowncel hous* and *seyth*

¶ Jhesus what seyst now · lete se
This matere now þou vndyrstonde
In pes þou myth be for me
but for þi pepyl of þi londe.

¶ Busshoppys *and* prestys · of þe lawe
þei love þe not as þou mayst se
and þe comon[2] pepyl A-ȝens þe drawe
In pes þou myth A be for me
þis I telle þe pleyn.

Fo. 177ᵛ ¶[3] What seyst jhesus · whi spekyst not[4] me to
knowyst not I haue power on þe cros þe to do
And also I haue power to lete þe forth go
what kanst þou here to seyn.

Jhesus

¶ On me poer þou hast ryth non
but þat my fadyr hath grawntyd be-forn
m̃ I cam my faderys wyl to fulfylle
þat mankynd xuld not spylle
m̃ he þat hath betrayd me · to þe at þis tyme
his trespas is more þan is þine.

i^us doctor

¶ ȝe pryncys *and* maysterys · takyth hed *and* se
how pylat in þis matere is favorabyl
and þus oure lawys dystroyd myth be
And to vs Alle vn-recurabyl.

α *here pylat letyth jhesus A-lone* and *goth in to þe jewys* and *seyth*

[1] *Omnes* written in the right-hand margin and crossed through in red ink.
[2] MS. comoñ. [3] This paragraph sign seems inserted by mistake.
[4] *spekyst not* written twice and crossed through in red ink; *to me* written first, corrected, and finally *me to* written above the line.

Pylat

¶ Ser*ys* what wole ȝe now · *with* jhe*su* do
I can fynde in hym but good
it is my cownce[1] ȝe lete hy*m* go
it is rewthe to spylle his blood.

Cayphas

¶ Pylat me thynkyth · *þou* dost gret wrong
A3ens[2] our*e* lawe þus to fortefye
and þe pepyl here is so strong
bryngyng þ*e* lawful · testymonye.

Annas

¶ ȝa *and* *þou* lete jhe*su* fro us pace
þis we welyn up-holdyn Alle
þou xalt Answer*e* for his trespas
and tret*our* to þe emper*our* we xal þ*e* kalle.

Pylat

Fo. 178α Now þan syn ȝe wolne · non other weye
but in Alwyse þ*at* jhe*sus* must deye
α Artyse bryng me watyr I pray þe *hic vnus afferet aquam.*
and what I wole do ȝe xal se
As I wasche w*ith* watyr my handys clene
so gyltles of hese deth I mut ben.

i^us^ doctor

α þe blod of hy*m* mut ben on vs
and on oure chyldyr Aftyr vs } *et clamabunt* ȝa · ȝa · ȝa ·

α *þan pylat goth A-ȝen to jhesu* and *bryngith*[3] *hym þus seyng*

Pylat

α lo ser*ys* I bryng hy*m* here to ȝ*our* presens
þ*at* ȝe may knowe I fynde in hy*m* non offens.

ij^us^ doctor

α dylyuer*e* hym · delyuer*e* hym · *and* lete us go
on þ*e* crosse þ*at* he were do.

pilat

α Serys wolde ȝe ȝ*our* kyng · I xulde on þ*e* cros don.

iij^us^ doctor

α Sere we seyn þ*at* we haue no kyng but þ*e* emper*our* a-lon.

pilat

α Ser*ys* syn Al-gatys it must be so
We must syt *and* *our* offyce do

[1] So in MS. [2] The *A* is written over some other letter.
[3] The contraction is not clear. The scribe apparently first wrote *bringys* and then crossed the top of the contraction without making any erasure.

℞ brynge forth to þe barre þat Arn to be dempt
and þei xal haue here jugement.

℞ *here þei xal brynge barabas · to þe barre* and *jhesu* and *ij þewys*[1] *in here shertys bare leggyd* and *jhesus standyng at þe barre be-twyx them* · and *annas* and *cayphas xal gon in to þe counselle hous qwan pylat sytty[th.*

Pylat

℞ Barabas hold up þi hond
Fo. 178v for here at þi delyvere[2] dost þou stond and *he halt up his honde*
℞ Serys qwhat sey ȝe of barabas · thef *and* tretour bold
xal he go fre or he xal be kept in holde.

i^us doctor

℞ Sere for þe solennyte[3] of oure pasche day
be oure lawe he xal go fre A-way.

Pylat

℞ Barabas þan I dymysse[4] þe
and ȝeve þe lycens to go fre *et curret.*[5]
℞ dysmas *and* jesmas · ther as ȝe stondys
þe lawe comawndyth ȝou · to hald up ȝour hondys
℞ Sere what sey ȝe of þese thevys tweyn.

ij^us doctor

Sere þei ben both gylty we seyn.

Pylat

℞ And what sey ȝe · of jhesu of nazareth.

i^us doctor

Sere we sey he xal be put to deth.

Pylat

℞ And kone ȝe put A-ȝens hym no trespas.

ij^us doctor

Sere we wyl All þat he xal be put upon þe crosse.[6]

℞ *et clamabunt omnes · voce magna dicentes* ȝa · ȝa · ȝa ·

Pylat

℞ jhesu þin owyn pepyl han dysprevyd
Al þat I haue for þe seyd or mevyd.

¶ I charge ȝou All at þe be-gynnyng
as ȝe wole Answere me be-forn

[1] So in MS. for *þerys*. Halliwell prints *Jewys*, but the initial letter is clear.
[2] The word *he* (?) has been erased before *dost*. [3] Or possibly *solonnyte*
[4] So in MS. [5] Not underlined in red.
[6] This speech is underlined in red as if it were a stage direction.

þat þer be no man · xal towch 3our kyng
but yf he be knyght · or jentylman born.

¶ fyrst his clothis 3e xal of don
and makyn hym nakyd · for to be
bynde hym to A pelere · as sore as 3e mon
þan skorge hym *with* qwyppys · þat al men may se
Fo. 179α Whan he is betyn · crowne hym for 3our kyng
and þan to þe cros 3e xal hym bryng
α *And* to þe crosse þou xalt be fest
And on thre naylys þi body xal rest
α On xal thorwe þi ryth hand go
Anothyr thorwe þi lyfte hand Also
α þe thred xal be smet thour bothe þi feet
Whech nayl þer-to be mad ful mete
α *And* 3et þou xalt not hange A-lone
but on eyther syde of þe xal be on
α Dysmas now I deme þe
þat on hese ryth hand þou xalt be
α *And* Jesmas on þe left hand hangyd xal ben
on þe mowth[1] of caluerye þat men may sen.

α *here pylat xal rysyn* and *gon to his schaffalde*, and *þe busshoppys with hym* and *þe jewys xul crye for joy with a gret voys* · and *Arryn hym* and *pullyn of his clothis* and *byndyn hym to A pelere* and *skorgyn hym on seyng þus*

i^us judeus

Doth gladly oure kyng
for þis is 3our fyrst begynnyng.

α *and qwan he is skorgyd · þei put upon hym A cloth of sylk* and *settyn hym on a stol* and *puttyn A kroune of þornys on hese hed with forkys* and *þe jewys knelyng to cryst takyng hym A septer* and *skornyng hym · and þan þei xal pullyn of þe purpyl cloth* and *don on A-geyn his owyn clothis* and *leyn þe crosse in hese necke to berynt* and *drawyn hym forth with ropys · And þan xal come to women wepyng* and *with here handys wryngyn seyng þus*

i^us [2] mulier

Fo. 179v ¶ Allas jhesus · Allas jhesus · wo is me
þat þou art þus dyspoylyd Allas

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[1] MS. *mowth* (with a stroke over the *th*).

[2] So undoubtedly in MS., though on Fo. 169, p. 277, the distinction in the contraction marks is observed.

and ȝet nevyr defawth · was fownd in the
but evyr þou hast be fole of grace.

ij[us] mulier

¶ A here is a rewful syth · of jhesu so good
þat he xal þus dye Aȝens þe ryth
A wykkyd men ȝe be more þan wood
to do þat good lord so gret dyspyte.

℞ *here jhesus turnyth a-ȝen to þe women with his crosse* þus *seyng*

jhesus

¶ Dowterys of hierusalem · for me wepyth nowth
but for ȝour-self wepyth · *and* for ȝour chyldyr Also
for þe days xal come · þat þei han aftyr sowth
here synne *and* here blyndnesse xal turne hem to wo.

¶ þan xal be sayd · blyssyd be þe wombys þat bareyn be
and wo to þe tetys · tho days · þat do ȝevyn sokyng
and to here faderys þei xul seyn · wo to þe tyme þat þou be-gat me
and to here moderys · Allas · wher xal be oure dwellyng.

¶ þan to þe hyllys and mownteynes · they xal crye *and* calle
oppyn *and* hyde us from þe face · of hym syttyng in trone
or ellys ovyr-throwyth · *and* on us now come falle
þat we may be hyd · from oure sorweful mone.

℞ *here jhesus turnyth fro þe women* and *goth forth* and *þer þei metyn with symonem · in þe place þe jewys seyng to hym*

i[us] jude[*us*

¶ Sere to þe A word of good
a man is here þou mayst se
beryth hevy of A Rode
where-on he xal hangyd be.

Fo. 180 (T quire) ¶ Therefore we prey all the
þou take þe crosse of þe man
bere it with vs to kalvarye
and ryth gret thank þou xalt han.

þer fore we prey [1]

Symon

¶ Serys I may not in no degre
I haue gret errandys for to do
þerfore I pray ȝow excuse me
and on my herand · lete me go.

[1] Written at the bottom of Fo. 179[v] as catchword.

ij^{us} judeus

¶ what harlot hast þou skorne
to bere þe tre whan we þe preye
þou xalt berynt haddyst þou sworn̄
And yt were ten tyme þe weye.

Symon

¶ serys I prey ȝou dysplese ȝou nowth
I wole help to bere þe[1] tre
in to þe place it xal be browth
where ȝe wole comawnde me.

℞ *here symon takyth þe cros of jhesus* and *beryth it forth.*

Veronica

¶ A ȝe synful pepyl why fare þus
Ffor swet *and* blood he may not se
Allas holy prophete cryst jhesus

and *sche whypyth his face*
Careful is myn hert for the. *with here kerchy.*

Jhesus[2]

¶ veronyca þi whipyng doth me ese
my face is clene · þat was blak to se
I xal þem kepe from all̄ mys-ese
þat lokyn on þi kerchy · *and* remembyr me.

Fo. 180^{v} *þan xul þei pulle jhesu out of his clothis* and *leyn them togedyr* and *þer þei xul pullyn hym down* and *leyn hym Along on þe cros* · and *after* þat *naylyn hym þeron.*

i^{us} Judeus

¶ Come on now here we xal A-say
Yf þe cros for þe be mete
Cast hym down̄ here in þe devyl way
how long xal he standyn on his fete.

ij^{us} judeus

¶ pul hym down evyl mote he the
And gyf me his arm in hast
And A-non we xal se
hese good days þei xul be past.

iij^{us} judeus

¶ Gef hese other Arm to me
A-nother take hed to hese feet

[1] Some word may have been written above *þe* in darker ink and smudged out.
[2] *Jh* written as correction over *ve.*

And A-non we xal se
yf þe borys be for hym meet.

iiij^{us} judeus

¶ þis is mete take good hede
pulle out þat Arm to þe sore.

i^{us} judeus

þis is short þe deuyl hym sped
be a large fote *and* more.

ij^{us} judeus

¶ Ffest on A Rop · *and* pulle hym long
and I xal drawe þe A-geyn
spare we not þese ropys strong
þow we brest both flesch *and* veyn.

iij^{us} judeus

¶ dryve in þe nayl a-non · lete se
And loke *and* þe flesch *and* senues well last.

iiij^{us} judeus

þat I graunt so mote I the
lo þis nayl is dreve ryth wel *and* fast.*

i^{us} judeus

Fo. 181 ¶ Ffest A rop þan to his feet
And drawe him do n long Anow.

ij^{us} judeus

here is a nayl for both good *and* greet[1]
I xal dryve[2] it thorwe I make A vow.

here xule þei leve of and *dawncyn a-bowte þe cros shortly.*

iij^{us} judeus

¶ Lo fela here A lythe · takkyd on A tre.

iiij^{us} judeus[3]

3a *and* I trowe þou art A worthy kyng.

i^{us} judeus

A good sere telle me now what helpyth[4] þi prophecy þe.

ij^{us} judeus

3a or Any of þi ffals prechyng.

iij^{us} judeus

¶ Serys set up þe cros on þe hende
þat we may loke hym in þe face.

* The first six words of this line are scribbled again in the bottom margin in a slightly later hand.

[1] The *g* written over an *r*.

[2] The *r* written over a *y*.

[3] A piece of the original edge has been torn away here.

[4] The *h* (initial) is written over some other letter.

iiij^{us} judeus

3a *and* we xal knelyn on to oure kyng so kend^{r} 760
and preyn hym of his gret grace.

℞ *here* qwan *þei han set hym up þei xuln gon be-fore hyne*[1] *seyng eche affter other* þus

i^{us} judeus

¶ heyl kyng[2] of jewys · yf þ*ou* be.

ij^{us} judeus

3a · 3a · sere as þ*ou* hangyst þere flesche *and* bonys.

iij^{us} judeus

Com now down of þat tre.

iiij^{us} judeus

And we wole worchepe þe aⁿ Atonys. 765

℞ *here xul poer comonys stand* and *loke upon þe jewys iiij or v* and *þe jewys xul come to theme* and *do theme hange þe þevys.*

i^{us} judeus

¶ come on 3e knavys · *and* set up þise[3] ij crosses ryth
and hange up þese to thevys Anon.

ij^{us} jud[eus

Fo. 181^{v} 3a *and* in þe worchep of þis worthy knyth
on eche syde of hym xal hangyn on.

℞ *here þe sympyl men xul settyn up þese ij crossys* and *hangyn up þe thevys be þe Armys* and *þer whylys xal þe jewys cast dyce for his clothis* and *fytyn* and *stryvyn* and *in þe mene tyme xal oure lady come with iij maryes with here* and *sen Johan with heme settyng hem down A-syde A-fore þe cros · oure lady swuonyng*[4] and *mornyng* and *leysere seyng*

Maria

¶ A my good lord my sone so swete 770
what hast þ*ou* don why hangyst now þ*us* here
is þ*er* non other deth to þe now mete
but þe most shamful deth · Among þese thevys fere.

¶ A out on my hert whi brest þ*ou* nowth 774
And þ*ou* art maydyn *and* modyr *and* seyst þus þ*i* childe spylle

[1] So in MS. for *hyme*.

[2] *kyng* is written as correction over some erased word.

[3] The medial vowel is not clear and might be *e*, but is perhaps to be read as an *i* with an unusually marked dot.

[4] There is a blotted stroke between the *w* and the *u*.

how mayst *þou* a-byde þis sorwe *and* þis woful þowth
A deth · deth · deth · why wylt *þou* not me kylle.

& here oure lady xal swonge A-ʒen and *ore lord xal seyn þus*

Jhesus

¶ O Ffadyr Al-mythy · makere of mañ
Ffor-gyff þese jewys þat don me wo
Ffor-geve hem fadyr for-geve hem þan
Ffor thei wete notwh[1] what þei do.

i[us] Judeus

¶ ʒa vath[2] · vath · now · here is he
þat bad us dystroye oure tempyl on A day
and with-inne days thre
he xulde reysynt A-ʒen' in good A-ray.

ij[us] Judeus

Fo. 182 ¶ Now *and þou* kan do swech A dede
help now þi-self yf *þat þou* kan
and we xal be-levyn on þe *with*-outyn drede
and seyn *þou* art a mythty man.

iij[us] Judeus

ʒa yf þu be goddys sone · as *þou* dedyst teche
ffrom þe cros come now dowñ
þan of mercy we xal þe beseche
and seyn *þou* art a lord of gret renown.

jestes

¶ Yf *þou* be goddys sone as *þou* dedyst seye
helpe here now both þe *and* vs
but I fynde it not al in my feye
þat þou xuldyst be cryst goddys sone jhesus.

Dysmas

¶ Do wey fool why seyst *þou* so
he is þe sone of god I be-leve it wel
and synne dede he nevyr !o
þat he xuld be put þis deth tyl.

¶ but we ful mech wrong han wrowth
he[3] dede nevyr þing A-mys
now mercy good lord mercy · *and* for-gete me nowth
whan *þou* comyst to þi kyngham *and* to þi blysse.

[1] So in MS. [2] *w* written before *vath* and crossed out.
[3] Some word before *dede* erased and *he* written beyond the line in the margin.

Jhesus

¶ Amen Amen · *þou* art ful wyse
þat þou hast Askyd I grawnt *þe*
þis same day in paradyse
with me *þi* god *þou* xalt *þer* be.

Maria

Fo. 182v [marked 180—some older mark ?100 or 180 smudged out.] ¶ O my sone my sone · my derlyng dere
what haue I defendyd *þe*
þou hast spoke to alle *þo* · *þat* ben here
and not o word *þou* spekyst to me.

¶ To *þe* jewys *þou* art ful kende
þou hast for-gove al here mysdede
and *þe* thef · *þou* hast in mende
for onys haskyng mercy · hefne is his mede.

¶ A my sovereyn lord why whylt *þou* not speke
to me *þat* am *þi* modyr · in peyn for *þi* wrong
A hert hert why whylt *þou* not breke
þat I were out of *þis* sorwe so stronge.

Jhesus

¶ A woman woman · be-hold *þer* *þi* sone
And *þou* jon take[1] her for *þi* modyr
I charge *þe* to kepe here as besyly as *þou* kone
þou A clene mayde xal kepe A-nother.

¶ And woman *þou* knowyst *þat* my fadyr of hefne me sent
to take *þis* manhod of *þe* · Adam ys rawnsom to pay
Ffor *þis* is *þe* wyl · *and* my faderys intent
þat I xal *þus* deye · to delyuere man · fro *þe* develys pray.

¶ Now syn it is *þe* wyl of my fadyr · it xuld *þus* be
Why xuld it dysplese *þe* modyr · now my deth so sore
And for to suffre Al *þis* for man · I was born of the
to *þe* blys *þat* man had lost · man A-ȝen to restore.

α her oure lady xal ryse and *renne* and *halse þe crosse.*

Maria Magdalena

Fo. 183 ¶ A good lady why do ȝe *þus*
ȝ*our* dolfol cher · now cheu*ith*[2] us sore
And for *þe* peyne of my swete lord jhesus
þat he seyth in ȝ*ou* it peyneth hy*m* more.

[1] This *a* is corrected from another letter.

[2] MS. *cheu*^{l}.

Maria virgo

¶ I pray ȝow Alle lete me ben here
and hang me up here on þis tre
be my frend *and* sone þat me is so dere
ffor þer he is þer wold I be.

Johannes

¶ Jentyl lady now leve ȝour mornyng
and go with us now we ȝou pray
And comfort oure lord at hese departyng
ffor he is Al-most redy to go his way.

℞ *here þei xal take oure lady from þe crosse* · and *here xal pylat come down from his shaffald with Cayphas* and *Annas* and *att here mene* and *xul come* and *lokyn on Cryst* and *annas* and *cayphas xul skornfully seyn* ·

Cayphas

¶ lo serys lo · be-heldyth *and* se
here hangyth he þat halpe many A man
And now yf he goddys sone be
helpe now hym-self yf þat he kan.

Annas

¶ ȝa *and* yf þou kyng of israel be
come down of þe cros Among us alle
And lete þi god now delyuere the
and þan oure kyng we wole þe calle.

℞ *here xal pylat Askyn penne* and *inke* and *A tabyl xal be take hym wretyn A-fore* · *hic est jhesus nazarenus rex judeorum.*

Fo. 183v and *he xal make hym to wryte* and *þan gon up on A leddere* and *settyn þe tabyl abovyn crystys hed* and *þan cayphas xal makyn hym to redyn* and *seyn*

Cayphas

℞ Sere pylat we merveylyth of þis
þat ȝe wryte hym to be kyng of jewys

℞ þerfore we wolde þat ȝe xuld wryte þus
þat he namyd hymself kyng of jewus.

Pylat

℞ þat I haue wretyn · wretyn it is
and so it xal be for me i-wys.

℞ and *so forth att þei xal gon Azen to þe skaffalde* and *Jhesus xal cryen*[1]

[1] *Jhesus* is enclosed in a red loop as the name of a speaker, and the red underlining of the stage direction is continued under *xal cryen*.

¶ heloy · heloy · lamaȝabathany ‖
my fadyr in hevyn on hy
why dost þ*ou* me for-sake[1]
The frelte of my mankende
W*ith* stronge peyn yt gynnyth to peynde
ha dere fadyr haue me in mende
and lete deth my sorwe slake.

ij^{us} judeus

¶ me thynkyth he this doth calle hely
lete us go nere *and* a-spy
and loke yf he come preuely
from cros[2] hym down to reve.

Jhesus

So grett a thrust dede nevyr man take
as I haue man now for þ*i* sake
for thrust a-sundyr my lyppys gyn crake
for drynes þ*ei* do cleve.

iij^{us} judeus

¶ ȝ*our* thrust sere hoberd for to slake
eyȝil *and* galle here I þe take
what me thynkyth a mowe ȝe make
is not þis good drynk
to crye for drynke ȝe had gret hast
and now it semyth it is but wast
is not þis drynk of good tast
now telle me how ȝe thynk.

4us judeus

¶ on lofte sere hoberd now ȝe be sett[3]
we wyl no lenger w*ith* ȝ*ou* lett
we grete ȝ*ou* wel on þe newe gett
and make on ȝ*ou* a mowe.

i^{us} judeus

we grete ȝ*ou* wel w*ith* a scorn
and pray ȝ*ou* bothe evyn *and* morn

[1] The ink changes and the writing becomes rather smaller with this line, which is written as one with the preceding line. Note also that the next speaker is 'ii^{us} judeus' where 'i^{us}' might be expected.

[2] This *r* is written over an *o*.

[3] From line 883 to line 890 two lines are written in one.

take good eyd to oure corn
and chare awey þe crowe.

Jhesus

Fo. 184[1] ¶ In manus tuas domine
holy fadyr in hefly se
I comende my spyryte to þe
for here now hendyth my fest
I xal go sle þe fende þat freke
ffor now myn herte be-gynnyth to breke
wurdys mo xal I non speke
Nunc consummatum est.

Maria

¶ Alas Alas I leve to longe
to se my swete sone with peynes stronge
As a theff on cros doth honge
And nevyr 3et dede he synne
Alas my dere chyld to deth is dressyd
now is my care wel more in-cressyd
A myn herte with peyn is pressyd
Ffor sorwe myn hert doth twynne.

Johannes

¶ A blyssyd mayde chaunge 3our thought
Ffor þow 3our sone with sorwe be sought
3itt by his owyn wyl þis werk is wrought
And wylfully his deth to take
3ow to kepe he chargyd me here
I am 3our servaunt my lady dere
wherfore I pray 3ow be of good chere
And merthis þat 3e make.

Maria

¶ Thow he had nevyr of me be born
And I sey his flesch þus al to torn
on bak be-hyndyn on brest be-forn
Rent with woundys wyde
Fo. 184[v] Nedys I must wonyn in woo
to se my ffrende with many a ffo
all̃ to rent from top to too
his flesch̃ with-owtyn hyde.

[1] This and the following folio (185) are interpolated in this quire, being of different paper. The writing on them is firmer and more regular.

Johannes

¶ A blyssyd lady as I ȝow telle
had he not deyd we xuld to helle
Amonges ffendys þer evyr to dwelle
In peynes þat ben smert
he sufferyth deth for oure trespace
and thorwe his deth we xal haue grace
to dwelle *with* hym in hevyn place
þerfore beth mery in hert.

Maria

¶ A dere ffrende weel woot I this
þat he doth bye us to his blys
but ȝitt of myrth evyr mor I mys
whan I se þis syght.

Johannes

Now dere lady þerfore I ȝow pray
Ffro þis dolful dolour wende we oure way
Ffor whan þis syght ȝe se nought may
ȝoure care may waxe more lyght.

Maria

¶ Now sythe I must parte hym fro
ȝit lete me kysse or þat I go
his blyssyd ffeyt þat sufferyn wo
naylid on þis tre
So cruelly *with* grett dyspyte
þus · shamfully was nevyr man dyghte
þerfore in peyn myn hert is pyghte
al joye departyth fro me.

hic quasi semi nortua[1] *cadat prona in terram* et *dicit johannes*

Fo. 185 Johannes

¶ Now blyssyd mayd come forth *with* me
no lengere þis syght þat ȝe se
I xal ȝow gyde in þis countre
where þat it plesyth ȝow best.

Maria

Now jentyl Johan my sonys derlyng
to goddys temple þou me brynge
þat I may prey god *with* sore wepynge
And mornynge þat is prest.

[1] So in MS. (seminor tua).

Joh*ann*es

¶ All ȝ*our* desyr*e* xal be wrought
w*ith* herty wyll I werke ȝ*our* thought
now blyssyd mayde taryeth nowth
In þ*e* temple þ*at* ȝe ware
Ffor holy prayer*e* may chaunge ȝ*our* mood
and cawse ȝ*our* cher*e* to be mor*e* good
whan ȝe se notȝ ȝ*our* childys blood
þ*e* lasse may be ȝ*our* car*e*.

*Tunc transiet maria ad templu*m *cu*m *Ioh*anne et *ce*tera.

Maria

¶ Her*e* in þis temple my lyff I lede
And serue my lord god w*ith* hertyly drede
now xal wepynge me fode *and* fede
Som̄ comforte tyll god sende
A my lord god I þ*e* pray
Whan my childe ryseth þ*e* iij^de day
Comforte thanne thy*n* hand-may
my car*e* for to Amende.

33[1] a*nim*a Chr*isti*

¶ Now all mankende in herte be glad
w*ith* all merthis þ*at* may be had
ffor ma*n*nys sowle þ*at* was be-stad
in þ*e* logge of helle:
Fo. 185v now xal I ryse to lyve agayn
from peyn to pleys of p*ar*adyse pleyn
þ*er*for*e* man in hert be fayn
in m*er*the now xalt þ*ou* dwelle.

¶ I am þe sowle of cryst jh*es*u
þ*e* which is kynge of all vertu
my body is ded þ*e* jewys it slew
þ*at* hangyth ȝitt on þ*e* rode
rent *and* torn̄ all blody red
ffor ma*n*nys sake my body is deed
ffor ma*n*nys helpe my body is bred
And sowle drynk my bodyes blode.

¶ þow my body be now sclayn

[1] This number is written partly against the preceding speech.

þe thrydde day *þis* is certayn
I xal reyse my body a-gayn
to lyve as I ȝow say
now wole I go streyth to helle
and feche from þe fendys felle
alle my frendys þat *þer*-in dwelle
to blysse þat lestyth Ay.

* *Nota anima latronis*

The sowle goth to helle gatys and *seyth*

℣ [2] Attollite portas *p*r*i*ncipes *ves*tras et eleuam*ini* porte et*er*nales et i*n*troib*it* rex glorie.

¶ Ondothe ȝoure ȝatys of sorwatorie
On man*n*ys sowle I haue memorie
here comyth now þe kynge of glorye
these gat*ys* for to breke
ȝe develys þ*at* arn here *with*-inne
helle gatys ȝe xal vn-pynne
I xal delyvere mannys kynne
ffrom wo I wole he*m* wreke.

Belyall

Alas Alas out *and* harrow
Onto þi byddynge must we bow
þ*at* þ*ou* art god now do we know
Of þe had we grett dowte
Aȝens þe may no thynge stonde
All thynge obeyth to thyn honde
bothe hevyn *and* helle watyr *and* londe
All thynge must to þe lowte.

Anima Christi

Fo. 186 ¶ Aȝens me it wore but wast
to holdyn or to stondyn fast
helle logge may not last
Aȝens · þe kynge of glorye
þi derke dore down I throwe
My fayr ffrendys now wele I knowe

* These words are written in the margin apparently in the hand of the scribe of Ff. 95, 96.

[1] This contraction for *Versus* is otherwise only used to mark the Latin versicles in the Assumption play.

I xal hem brynge reknyd be rowe
Out of here purcatorye.

Centurio

¶ In trewth now I knowe with ful opyn syght
that goddys dere sone is naylid on tre
these wundyrful tokenys Aprevyn ful ryght
quod vere filius dei erat iste.

Alius miles 2 **34**

The very childe of god I suppose þat he be
and so it semyth wele be his wundyrful werk
þe erth sore qwakyth *and* þat agresyth me
With myst *and* grett wedyr it is woundyr dyrk.

Alius miles 3

¶ Soch merveylis shewe may non erthely man
þe eyr is ryght derke þat fyrst was ryght clere
The Erth-qwave is grett þe clowdys waxe whan
those tokenys preve hym a lorde with-out Any[1] pere.

Centurio

his fadyr is pereles kyng of most empere
bothe lorde of þis world *and* kynge of hevyn hyȝe
ȝit out of att synne to brynge us owt of daungere
he soferyth his dere sone for us att to dye.

Nichodemus

¶ Alas Alas what syght is this
to se þe lorde *and* kynge of blys
þat nevyr synnyd ne dede Amys
þus naylid vpon a rode
Alas ȝewys what haue ȝe wrought
A ȝe wyckyd wytys what was ȝour thought
Why haue ȝe bobbyd *and* þus betyn owth
att his blyssyd blood.

Fo. 186v Senturyo[2]

¶ A now trewly telle weyl I kan
þat þis was goddys owyn sone
I knowe he is both god *and* man
be þis wark þat here is done.

¶ þer was nevyr man but god · þat cowde make þis werk
þat evyr was of woman born

[1] A large *A* seems to have been written over a small one.

[2] This name stands at the top of the page. No name of next speaker is given at the bottom of Fo. 186.

were he nevyr so gret A clerk
it passeth hem all̃ þow þei had sworn.

¶ hese lawe was trewe I dare wel saye
þat he tawth us here A-monge
þerfore I rede ȝe turne ȝour faye
and amende þat ȝe han do wronge.

Joseph of Ara . . [[1]

¶ O good lord jhesu · þat deyst now here on rode
haue mercy on me · *and* for-gyf me my mys
I wold þe worchep here *with* my good
þat I may come to þi blysse.

¶ to pylat now wole I goon[2]
and aske þe body of my lord jhesu
to bery þat now wold I soon
in my grave þat is so new.

¶ heyl sere pylat þat syttyth in sete
heyl justyce of jewys men do þe calle
heyl *with* helth̃ · I do þe grete
I pray þe of A bone what so befalle.

¶ to bery jhesu is body I wole þe pray
þat he were out of mennys syth
for to-morwyn xal be oure holyday
þan wole no man hym bery I þe plyth.

Fo. 187 ¶ And yf we lete hym hange þer stylle
Some wolde seyn þer of A-now
þe pepyl þer-of wold seyn ful ylle
þat nother xuld be ȝour worchep nor prow.

Pylat

¶ Sere joseph of baramathie · I graunt þe
With jhesu is body do þin intent
but fyrst I wole wete þat he ded be
as it was his jugement.

¶ Sere knytys I comawnd ȝow þat ȝe go
in hast *with* josepht of baramathie

[1] Strokes of *m* lost in hole in paper—rest of the word or mark of contraction cut off with margin.

[2] *god* first written and crossed through.

and loke ȝe take good hede þer-to
þat jhesu suerly ded be.

¶ se þat þis comawndement ȝe fulfylle
with-out wordys ony mo
and þan lete joseph do his wylle
what þat he wyl *with* jhesu do.

℞ *here come to knytys be-forn pylat At-onys þus seyng*

i^{us} miles

¶ Sere we xal do oure dylygens
with joseph goyng to Caluerye
be we out of þi *pre*sens
sone þe trewth we xal aspye.

Joseph Ab[. . . .

¶ Gramercy pylat of ȝ*our* jentylnesse
þat ȝe han grawntyd me my lyst
Any thyng in my province
ȝe xal haue at ȝ*our* resquest[1]

Pylat

Fo. 187^{v} ¶ Sere all ȝ*our* lest ȝe xal haue
with jhesu is body do ȝ*our* intent
whethyr ȝe bery hy*m* in pyt or grave
þe powere I grawnt ȝow here *pre*sent.

℞ *The ij knygtys go with joseph to jh*esus and *stande* and *heldyn hym in þe face.*

ij^{us} miles

¶ Me thynkyth jhesu is sewre anow
it is no ned his bonys to breke
he is ded how þinkyth ȝow
he xal nevyr go nor speke.

i^{us} miles

¶ We wyl be sure or þan we go
Of A thyng I am be-thowth[2]
ȝondyr is a blynd knyth I xal go to
And sone A whyle here xal be wrowth.

℞ *here þe knyth goth to blynde longeys* and *seyth*

¶ heyl sere longeys þ*ou* gentyl knyth
þe I prey now ryth hertyly

[1] *rest* first written as the first syllable and the *t* adapted to a *q*.
[2] The final *h* is blotted and seems to have been altered with darker ink.

þat þou wylt wend with me ful wyth
it xal be for þi prow veryly.

longeus

¶ Sere at 3our comauwndement with 3ow wyl I wende
in what place 3e wyl me haue
for I trost 3e be my frend
lede me forth sere · oure sabath 3ou save.

i^ms miles

¶ lo sere longeys here is a spere
bothe long *and* brood *and* sharp a-now
heve it up fast þat it wore þere
for here is game show man show.

here longeys showyth þe spere warly · and *þe blood comyth rennyng to his hand* and *he Auantorysly xal wype his eyne.*

longeys

Fo. 188 ¶ O good lord · how may þis be
þat I may se so bryth now
þis thretty wyntyr I myth not se
and now I may se I wote nevyr how
but ho is þis þat hangyth here now
I trowe it be þe mayndonys[1] sone
and þat he is now · I knowe wel how
þe jewys to hym þis velany han don.

here he ffallyth down on his knes.

¶ Now good lord fforgyf me that
þat I to þe now don have
for I dede I wyst not what
þe jewys of myn ignorans dede me rave
Mercy mercy mercy I crye.

þan joseph doth set up þe lederys and *nychodemus comyth to help hym.*

Nicodemus

¶ Joseph ab Aramathy · blyssyd þou be
ffor þou dost a fol good dede
I prey the · lete me help þe
þat I may be partenere of þi mede.

Joseph

¶ Nychodemus welcome · indede
I pray 3ow 3e wole help þer-to

[1] So in MS.

he wole Aqwyte us ryth weyl oure mede
and I haue lysens for to do.

here joseph and *nychodemus takyn cryst of þe cros on on o ledyr* and *þe tother on An-other leddyr* and *qwan is had down joseph leyth hym in oure ladys lappe · seyng þe knytys turnyng heme ·* and *joseph seyth*

Joseph

¶ Lo mary modyr good *and* trewe
here is þi son blody *and* bloo
ffor hym myn hert ful sore doth rewe
kysse hym now onys · eer he go.

Maria virgo

Fo. 188v ¶ A Mercy Mercy myn owyn son so dere
þi blody face now I must kysse
þi face is pale with-owtyn chere
of meche joy now xal I mysse
þer was nevyr modyr þat sey this
so here sone dyspoyled · with so gret wo
and my dere chylde nevyr dede A-mys
A mercy fadyr of hefne · it xulde be so.

Joseph

¶ Mary 3our sone 3e take to me
in-to his grave it xal be browth.

Maria

joseph blyssyd evyr mot þou be
for þe good dede þat 3e han wrowth.

here þei xal leyn cryst in his grave.

Joseph

¶ I gyf þe þis syndony þat I haue bowth
to wynde þe in whyl it is new.

Nichodemus

here is An onyment þat I haue browth
to Anoynt with alle myn lord jhesu.

Joseph

¶ Now jhesu is with-inne his grave
wheche I ordeyn som tyme for me
on þe lord I vowche it save
I knowe my mede ful gret xal be.

Nichodem[us

¶ now lete us leyn on þis ston Ageyn
And jhesu in þis tombe stylle xal be

And we wyl walke hom ful pleyn
þe day passyth fast I se
Fare wel joseph *and* wel ȝe be
no lengere teryeng here we make.

Joseph

Sere almythy god be *with* þe
in-to his blysse he mote ȝou take.

Maria

Fo. 189 ¶ Ffare wel ȝe jentyl princys kende
in joye evyr mote ȝe be
þe blysse of hefne *with*-owtyn ende
I knowe veryly þat ȝe xal se.

℞ *here* þe princys *xal do reuerens to oure lady* and *gon here way* and
* *nota leve* þe *maryes at be sepulcre. Cayphas goth to Pylat seyng* þus[1]
Incipit hic

Cayphas[2]

¶ herk sere pylat lyst to me
I xal þe telle tydyngys new
of o thyng · we must[3] ware be
er ellys here after · we myth it rewe.

¶ þou wotyst weyl þat jhesu
he seyd to us *with* wordys pleyn
he seyd we xuld fynd it trew
þe thryd day he wold ryse agey[4]
yf þat hese dyscyplys come serteyn
and out of his ɡraue stele hym away[5]
þei wyl go preche *and* pleyn seyn
þat he is reson þe thryd day.

¶ þis is þe cowncel þat I gyf here
take men *and* gyf hem charge þerto
to weche þe grave *with* gret power
tyl þe thryd day be go.

* These words *nota* and *Incipit hic* are written in the margin in another hand —apparently that of the scribe of Ff. 95, 96—and blacker ink. There are also some smudged indecipherable words (? scribblings) on the right-hand margin.

[1] These stage directions are written partly at the side of the text, and the ℞ stands before the last line only.

[2] *Cayphas* is in paler ink and may have been added.

[3] The *st* is blotted as if corrected from another letter.

[4] So in MS.

[5] From line 1185 to line 1215 two lines are written in one.

Pylat

¶ Sere Cayphas · it xal be do
for as ȝe say þer is peryl in
And it happend þat it were so
it myth make *our* lawys for to blyn
ȝe xal se *ser* er þat ȝe go
how I xal þis mat*er* saue
And what I xal sey þer-to
and what charge þei xal haue.

hic ¶ Come forth ȝe *ser* Amorawnt
N ... *hic* *and ser* Arphaxat *com* ner also
Ser Cosdram *and ser* Affraunt
and here þe charge þat ȝe must do
Serys to Jhesu is grave ȝe xal go
tyl þat þe thryd day be gon
and lete nother frend nor fo
in no wey to towche þe ston.

¶ yf ony of hese dyscipelys come þer
to fech þe body fro ȝ*ou* a-way
bete hy*m* down have ȝe no fere
w*ith* shamful deth do hy*m* day
in payn of ȝ*our* godys *and* ȝ*our* lyvys
þat ȝe lete he*m* nowth shape ȝ*ou* fro
and of ȝ*our* chyldere *and* ȝ*our* wyfys
for al ȝe lese *and* ȝe do so.

i^us miles

Fo. 189v ¶ Sere pylat we xal not ses
we xal kepe it strong A-now.

ij^us miles

ȝa *and* An hunderyd put hem in pres
þei xal dey I make A vow.

iij^us miles

¶ And han honderyd fy on An C. *and* an C. þer-to
þer is non of hem xal us w*ith*-stonde.

iiij^us miles

ȝa *and* þer com̄ An hunderyd thowsand *and* mo
I xal hem kylle w*ith* myn honde.

* This note in the margin, the first word of which is doubtful—probably Nota—is apparently in the same hand as that on p. 312.

Pylat

¶ wel ser*ys* þan 3o*ur* part 3e do.
And to 3o*ur* charge loke 3e take hede
With-owtyn wordys ony mo *here þe knytys gon out of þe place*
Wysly now þat 3e procede.

¶ lo ser cayphas how thynkyth 3ow
is not þis wel browth Abowth.

Cayphas

in feyth ser it is sure A-now
hardely haue 3e no dowth.

i^{us} Arfaxat[1] ij

¶ let se ser amarau*n*t where wele 3e be
wole 3e kepe þe feet or þe hed.

ij^{us} Ameraunt

At þe hed so mote I the[2]
and ho so come here he is but ded.

i^{us} Arfaxat ii

¶ *And* I wole kepe þe feet þis tyde
þow þer come both jakke *and* gylle.

iij^{us} cosdram iii

And I xal kepe þe ryth syde
and ho so come I xal hym kylle.

iiij^{us} Affraunt 4

And I wole on þe lefte hand ben
and ho so come here he xal nevyr then
fful sekyrly his bane xal I ben
* *nota* with dyntys of dowte ? *syr pylat*[3]
Fo. 190 Syr pylat haue good day
(V quire) We xal kepyn þe body in clay
And we xal wakyn wele þe way
and wayten all abowte ?

Pylatus

Now jentyl ser*ys* wole 3e vouch-saffe
to go with me *and* sele þe[4] graffe
þat he ne aryse out of þe grave
þat is now ded

[1] These names were originally numbered to the right Ameraunt being 1, Arfaxat 2 — the order in which Pilate calls upon them. These numbers have been partly cut away with the margin, and the names have been renumbered to the left, Arfaxat the first speaker being 1, Ameraunt 2.

* Marginal note apparently in the same hand as those above.

[2] *So mote I the I wole be at þe h.* first written and crossed through.

[3] Catchword. [4] Some miswritten letter crossed through after *þe*.

Cayphas

We graunte wel lete us now go
Whan it is selyd *and* kepte Also
Than be we sekyr *with*-owtyn wo
And have of hym no dred.

Tunc ibunt ad sepulcrum pilatus Cayphas Annas et omnes milites et *dicit*

Annas

¶ Loo here is wax ful redy dyght
Sett on ȝour sele anon ful ryght
þan be ȝe sekyr I ȝow plyght
he xal not̨ rysyn̄ agayn.

Pilatus

On þis corner my seal xal sytt
And with þis wax I sele þis pytt
now dare I ley he xal nevyr flytt
out of þis grave serteayn.

Annas

¶ Here is more wax fful redy loo
aſt̄ þe cornerys ȝe sele Also
And with a lokke loke it too
Than lete us gon oure way
And lete þese knytys abydyn þer by
And yf hese dysciplys com preuyly
to stele awey þis ded body
to vs they hem brynge *with*-out delay.

Pilatas[1]

¶ On every corner now is ſett my ſeale
now is myn herte in welthe *and* wele
Fo. 190ᵛ This may no brybour a-wey now ſtele
þis body from vndyr ſtoñ
Now syr buschoppe I pray to the
And Annas also com on *with* me
Evyn to-gedyr aſt̄ we thre
hom-ward þe wey we goñ.

¶ As wynde wrothe[2]
knyghtys now goht

[1] A stroke in the *a* may indicate a correction of *as* to *us*.

[2] From line 1280 to line 1320 two lines are written in one. From line 1321 to line 1343 three lines are written in one.

clappyd in cloth
and kepyth hym well
loke ȝe be bolde
with me for to holde
ȝe xul haue gold
And helme of stele.

Pylat Annas and *cayphas go to þer skaffaldys* · and *þe knyghtys sey*[1] . . [

Affraunt 4

¶ Now in þis grownnde[2]
he lyeth bounde
þat tholyd wounde
ffor he was ffals
þis lefft[3] cornere
I wyl kepe here
Armyd clere
bothe hed *and* hals.

Cosdraũ 3

¶ I wyl haue þis syde
what so betyde
If any man ryde
to stele *þe* cors
I xal hym chyde
with woundys wyde
Amonge hem glyde
with fyne fors.

Ameraunt ij[us][4]

¶ The hed I take
here by to wake ·
A stele stake
I holde in honde
Maystryes to make
crownys I crake ·

[1] Fourth letter blotted, the rest cut off with margin.
[2] *tyde* first written and crossed through.
[3] *left* or *leftt* first written—corrected to *lefft*.
[4] The first of the two strokes is a later addition making *i*[us] into *ij*[us].

Schafftys to shake
And Schapyn schonde[1].

Arfaxat i^{us}[2]

¶ I xal not lete
to kepe þe fete
they ar ful w . . .[3]
walterid in blood
He þat wyll stalke
be brook or balke
hedyr to walke
þo wrecchis be wood.

i^{us} miles

Fo. 191 Myn heed dullyth
myn herte ffullyth
of sslepp
Seynt Mahownd
þis bereynge grownd
þou kepp.

ij^{us} miles

I sey þe same
ffor Any blame
I falle
Mahownde whelpe
Aftyr þin helpe
I calle.

3us miles

I am hevy as leed
ffor Any dred
I slepe
Mahownd of myght
þis ston to nyght
þou kepe.

4us miles

I haue no foot
to stonde on root
by brynke

[1] *sle fre* and *bonde* written above the last two words of this line in another ink and in the Ff. 95, 96 hand.

[2] An original 2 scratched out and i^{us} written in in darker ink.

[3] There has been some erasure and rewriting here by the later corrector; perhaps *wete* altered to *white*.

here I Aske
to go to taske
A wynke.

Tunc dormyent milites et *ueniet Anima Christi de inferno cum Adam et Eua*[1] · *Abraham johan baptista et Alijs.*

Anima Christi :

¶ Come forthe Adam *and* Eue *with* the
And all my fryndys þat here-in be
to paradys come forthe *with* me
In blysse for to dwelle
þe fende of helle þat is 3*our* ffoo
he xal be wrappyd *and* woundy*n* in woo
Ffro wo to welthe now xul 3e go
With myrthe evyr mor*e* to melle.

Adam

¶ I thanke þe lord of þ*i* grett grace
that now is for-3ovyn my gret trespace
now xal we dwellyn in blysful place
In joye *and* endeles myrthe
Thorwe my synne man was fforlorn
and man to saue þ*ou* wore all torn
and of a mayd in bedlem born
þat evyr blyssyd be þ*i* byrthe.

Eua

Fo. 191v ¶ Blyssyd be þ*ou* lord of lyff
I am Eue Adam is wyff
þ*ou* hast soferyd strok *and* stryff
Ffor werkys þ*at* we wrought
þ*i* mylde mercy haht[2] All[3] for-3ovyn
Dethis dentys on þe were drevyn
now *with* þe lord we xul levyn
þ*i* bryght blood hath us bowth.

Johannes bap*tista*

¶ I am þ*i* cosyn my name is Joh*an*
þ*i* woundys hath betyn þe to þe bon
I baptyzid þe in flomjordon
And 3aff þ*i* body baptyze

[1] MS. Euâ. [2] An *h* between *haht* and *All*e has been crossed through.
[3] This A seems to have been changed from a small to a larger form.

With þi grace now xul we gon
Ffrom oure enmyes every-chon
And fyndyn myrthis many on
In play of paradyse.

Abraham

¶ I am Abraham fadyr trowe
þat reyned after noes flowe
A sory synne Adam gan sowe
þat clad us all in care
A sone þat maydenys mylk hath sokyn
and with his blood oure bonde hath brokyn
helle logge lyth vnlokyn
Ffro fylth *with* frende we fare.*

anima christi

¶ Ffayre ffrendys now be ȝe wunne
on ȝow shyneth þe sothfast sunne
þe gost þat all grevaunce hath gunne
Fo. 192 Fful harde I xal hym bynde
As wyckyd werme þou gunne Apere
to tray my chylderyn þat were so dere
þerfore traytour heuer-more here
newe peynes þou xalt evyr ffynde.

¶ Thorwe blood I took of mannys kynde
Ffals devyl I here þe bynde
In endles sorwe I þe wynde
þer-in evyr-more to dwelle
now þou art bownde þou mayst not fle
Ffor þin envyous cruelte
In endeles dampnacion xalt þou be
And nevyr comyn out of helle.†

Beliall

¶ Alas herrow now am I bownde
In helle gonge to ly on[1] grownde
In hendles sorwe now am I wounde

* The words *anima caym* are here written in the margin in the hand of Ff. 95, 96, and in the left-hand margin *Nota anima caym* followed by some erased words ending: *as folow fayere frendys*.

† A word or two, of which the first is *thowght*, is written here in the margin in the Fo. 95, &c., hand and smudged out.

[1] *on* is written (by the scribe) over the line above an erasure.

In care evyr more to dwelle
In helle logge I lyȝ a-lone
now is my joye a-wey al gone
Ffor all fendys xul be my fone
I xal nevyr com from helle.*

Anima Christi

¶ Now is ȝo*ur* ffoo boundyn in helle
þ*at* evyr was besy ȝow for to qwelle
now wele I rysyn flesch *and* felle
þ*at* rent was for ȝo*ur* sake
myn owyn body þ*at* hynge on rode
And be þe jewys nevyr so wode
It xal a-ryse both flesch and blode
my body now wyl I take.

Tunc transiet anima christi ad resuscitandum corpus quo resuscitato dicat Jhesus

Fo. 192v (marked 190)

Jhesus

¶ harde gatys haue I gon
And peynes sofryd many on̄
Stomblyd at stake *and* at ston̄
nyȝ thre *and* thretty ȝere
I lyght out of my fader*ys* trone
ffor to Amende m*a*nnys mone
my flesch was betyn to þe bon
my blood I bledde cler*e*.

¶ Ffor m*a*nnys loue I tholyd dede
and for m*a*nnys loue I am rysyn up rede[1]
ffor man I haue mad my body in brede
his sowle for to fede
Man *and* þ*ou* lete me þus gone
and wylt not folwyn me a-none

* The hand of Fo. 95, &c., has interlined here and written down the left-hand margin :

'not*a* þe devyll thowght many &c.
Thowght many begon I am glad &c. hens I wyll þe bere. þ*an* Crist.
and þ*an* cayme xall sey his spech. *And* þ*an* crist xall sey now ys yo*ur* foo. etc.'

[1] The *r* is written above the line over an erased letter.

such a frende fyndyst þ*ou* nevyr none
to help þ*e* at þ*i* nede.

¶ Salue sancta parens! my modyr dere
All heyl modyr w*ith* glad chere
Ffor now is A-resyn w*ith* body clere
þ*i* sone þ*at* was dolve depe
þis is þ*e* thrydde day þ*at* I 3ow tolde
I xuld a-rysyn out of þ*e* cley so colde
now am I here w*ith* brest ful bolde
þ*er*fore no more 3e wepe.

Maria

¶ Welcom my lord welcom̄ my grace
welcome my sone *and* my solace
I xal þ*e* wurchep in every place
Welcom̄ lord god of myght
mekel sorwe in hert I leed
whan þ*ou* were leyd in dethis beed
but now my blysse is newly breed
All men may joye þis syght.

Jhesus

Fo. 193 ¶ All þis werlde þ*at* was forlorn
Shal wurchepe 3*ou*[1] bothe evyn *and* morn
Ffor had I not of 3ow be born
man had be lost in helle
I was deed *and* lyff I haue
A*nd*[2] thorwe my deth man do I saue
Ffor now I a*m*[3] resyn out of my graue
In hevyn man xal now dwelle.

Maria

¶ A dere sone þese wurdys ben[4] goode
þ*ou* hast wel comfortyd my mornyng moode
blyssyd be þ*i* precyous bloode
þ*at* mankende þus doth saue.

Jhesus

Now dere modyr my leve I take
joye in hert *and* myrth 3e make

[1] Omitted and written above the line. [2] MS. Âd.
[3] MS. âresyn, with some mark under *a*, possibly indicating error.
[4] Some miswritten letter obliterated before *ben*.

Ffor deth is deed *and* lyff doth wake
now I am resyn fro my graue.

Maria

¶ Ffare wel my sone fare wel my childe
Ffare wel my lorde my god so mylde
myn hert is wele þat ffyrst was whylde
Ffare wel myn owyn dere love
Now all mankynde beth glad with gle
Ffor deth is deed as ȝe may se
and lyff is reysed endles to be
In hevyn dwellynge Above.

¶ whan my sone was naylyd on tre
All women myght rewe with me
Ffor grettere sorwe myght nevyr non be
than I dede suffyr i-wys:
Fo. 193v but þis joy now passyth all sorwe
þat my childe suffryd in þat hard morwe
Ffor now he is oure alderers borwe
to brynge us all to blys.

Tunc evigilabunt milites sepulcri et *dicit primus miles*

i^us^ miles

¶ Awake Awake[1]
hillis gyn qwake
And tres ben shake
ful nere a-too
Stonys clevyd
wyttys ben revid[2]
Erys ben devid
I am servid soo.

2us miles

¶ he is a-resyn þis is no nay
þat was deed *and* colde in clay
now is resyn be-lyve þis day
grett woundyr it is to me
He is resyn by his owyn myght
And fforth he goth his wey ful ryght

[1] From line 1480 to line 1487 two lines are written in one.
[2] *rewi* first written and crossed through.

how xul we now us qwytte
Whan Pylat doth us se.

1495

3us miles

¶ lete us now go[1]
pilat on-too
And ryght evyn so
as we han sayn
þe trewth̄ we sey
þat out of clay
he is resyn þis day
þat jewys han slayn.

1500

4us miles

¶ I holde it best
lete us nevyr rest
but go we prest
þat it were done
Aft̄ heyl pilatt
in *þin* A-stat[2]
he is resyn up latt
þat þou gast dome.

1505

1510

Pilat

¶ What What What What
Out upon the why seyst *þou þat*
Ffy vpon the harlat
how darst *þou* so say
Fo. 194 *þou* dost my*n* herte ryght grett greff
þou lyest vpon hym fals theff
howe xulde he rysyn ageyn to lyff
þat lay deed in clay?

1515

1us miles[3]

¶ ȝa þow *þou* be nevyr so wroth̄
And of these tydandys nevyr so loth̄
ȝitt goodly on ground on lyve he goth̄
qwycke *and* levynge man
Iff *þou* haddyst a ben *þer* we ware[4]
in hert *þou* xuldyst han had gret care

1520

1525

[1] From line 1496 to line 1511 two lines are written in one.

[2] Three red dots against this line.

[3] Some miswritten number or letter (? 2 or 3) crossed through between 1us and *miles*.

[4] The *a* is written as a correction over another (? *e*) letter.

And of blysse a ben ryght bare
Of colore bothe pale *and* whan̄.

Pilatus

¶ Or ȝe com there[1]
ȝe dede aſt swere
to fyght in fere
and bete *and* bynde
Aſt þis was trayn
ȝour wurdys wore vayn
þis is sertayn
ȝow fals I fynde.

2us miles

Be þe deth̄ þe devyl deyd
we were of hym so sore Atreyd
þat ffor ffer we us down leyd
Ryght evyn vpon oure syde
whan we were leyd upon þe grounde
stylle we lay as we had be bounde
we durst not ryse for a thowsand pounde
ne not for aſt þis worlde so wyde.

Pilatus

¶ Now ffy upon ȝour grett bost
aſt ȝour wurchep is now lost
in felde in town *and* in every cost
men may ȝou dyspravyn̄?
Fo. 194^{v} now aſt ȝour wurchep it is lorn̄
And euery man may ȝow we[2] scorn
And bydde ȝow go syttyn in þe corn
And chare a-wey þe ravyn?

3us miles

¶ ȝa it was hyȝ tyme to leyn oure bost
Ffor whan þe body toke aȝen þe gost
he wold a frayd many An. ost
kynge knyght *and* knave
ȝa whan he dede ryse out of his lake[3]
þan was þer suche An erthe-quake
þat aſt þe worlde it gan to shake
þat made us ffor to rave.

[1] From line 1528 to line 1535 two lines are written in one.
[2] So in MS. for *wel*. [3] Some letter (?*k*) crossed through before *lake*.

4us miles

¶ ȝa ȝa · herke ffelawys what I xal say
late us not ses be nyght nor day
but telle þe trewth̄ ryght as it lay
In countre where we goo
And than I dare ley myn heed
þat þei þat crystys lawys leed
they wyl nevyr ses tyl they be deed
his deth̄ þat brought hym too.

i^{us} miles

¶ Be belyaſt̄ þis was now wele ment
to þis cownceſt̄ lete us consent
lett us go tellyn with on Assent
he is resyn up þis day.

2us miles

I grawnt þer-to *and* þat forth̄ ryght
þat he is resyn by his owyn myght
Ffor þer cam non be day nor nyght
to helpe hym owte of clay.

Pilatus

Fo. 195 ¶ Now jentyl serys I pray ȝow Aſt̄
A-byde stylle a lytyl thraſt̄
whyſt̄ þat I myn cowncel caſt̄
And here of þer counceſt̄.

i^{us} miles

Syr att ȝour prayour we wyl abyde
here in þis place a lytel tyde
but tary not to longe ffor we must ryde
we may not longe dwelle.

Pilatus

¶ Now jentyl serys I pray ȝow here
Sum good cowncel me to lere
Ffor sertys serys without dwere
We stounde[1] in right grett dowte.

Cayphas

Now trewly sere I ȝow telle
þis matere is both ffers *and* felle
combros it is þerwith to melle
And evyl to be browth a-bowte.

[1] Or *stonnde*.

Annas

¶ Syr pylat *þou* grett justyse
þow *þou* be of wittys wyse
3it herke fful sadly *with* good devyse
what *þat* *þou* xalt do
I counsel *þe* be my reed
þis wundyrful tale *pray* hem to hede
and upon þis 3eve hem good mede
bothe golde *and* sylver also.

¶ *And* sere I xall telle 3ow why
in 3oure erys *prevyly*
be-tweyn us thre sèrteynly
now herk ser*ys* in 3*our* erys.

hic faciant pilatus cayphas et *Annas priuatim inter se consilium quo finito dicat*

Annas

Fo. 195v Ffor mede doth most in every qwest
and mede is mayst*er* bothe est *and* west
now trewly ser*ys* I hold þis best
W*ith* mede men may bynde berys.

Cayphas

¶ Sekyr sere þis counseil is good
pray þese knyht*ys* to chaunge þ*er* mood
3eve them golde ffeste *and* ffood
And *þat* may chaunge þ*er* wytt.

Pylatt.

Ser*ys* 3oure good councel I xall fulfylle
now jentyl knyht*ys* come hedyr me tylle
I pray 3ow ser*ys* of 3o*ur* good wylle
no ferther *þat* 3e fflytt.

¶ Jentyl knyht*ys* I 3ow p*ray*
A bettyr sawe *þat* 3e say
Sey þ*er* he was cawth away
w*ith* his dyscyplis be nyght
Sey he was w*ith* his dyscyplis ffett
I wolde 3e worn in 3oure sadelys ssett
And haue here gold in a purs knett
and to rome rydyth ryght.

4us miles

¶ Now syr pylatt[1]
we gon oure gatt
We wyłł not prate
no lengere now
now we haue golde
no talys xul be tolde
to whithtys on wolde
we make þe A vow.

Pilatus

Now ȝe men of[2] myth
as ȝe han hyght
Euyn so forth ryght
ȝoure wurdys not falle
And ȝe xul gon
with me A-non
Ałł every-chon
in to myn halle.

i^us miles

Fo. 196 Now hens we go
As lyth as ro
And ryght evyn so
As we han seyd
We xul kepe counsel
where so evyr we dwełł
We xul no talys tełł
be not dysmayd.

*finem 1a die Nota** *hic uenient ad sepulcrum maria magdalene maria jacobi* et *maria Salome · et dicit maria magdalene*

Magdalen

¶ Swete systeryn I ȝow besech
heryght now my specyal speche
Go we with salvys ffor to leche
Cryst þat tholyd wounde
he hath us wonnyn owt of wreche
the ryght wey god wyl us teche

36

[1] From line 1624 to line 1647 two lines are written in one, divided as before by double strokes to 1639, then by points.

[2] *men of* written twice and crossed through.

* This marginal direction is apparently in the Ff. 95, 96 hand. It seems to refer to the end of one day's performance.

ffor to seke my lorde my leche
his blood hath me vnbownde.

¶ vij develys in me were pyght
my loue my lord my god Almyght
A-wey he weryd þo ffyndys wight
with his wyse wurde
he droff fro me þe fendes lees
in[1] my swete sowle his chawmere I ches
In me be-levyth þe lord of pes
I go to his burryenge boorde.

Maria jacobi

¶ My syster*ys* sone I woot he was
he lyth in here as sunne in glas
þe childe was born by oxe *and* Asse
Vp in a bestys stall
thow his body be gravyd vndyr gres:
Fo. 196v þe grete godhede is nevyr-þe-lasse[2]
þe lord xal rysyn *and* gon his pas
and comfortyn his ffrendys all.

Maria Salome

¶ My name is mary Salome[3]
his modyr *and* I syster*ys* we be
Annys dowter*ys* we be all thre
Jhesu we be þin Awntys
The naylis gun his lemys feyn̄
and þe spere gan punche *and* peyn̄
on þo woundys we wold haue eyn̄
þat grace now god graunt vs.

Maria Magdal*ene*

¶ Now go we stylle[4]
with good wyll
þer he is leyd
he deyd on crowch̄
we wolde hym towch̄
as we han seyd.

Tunc respicit maria magdalene in sepulcro dicens

[1] Omitted and added against the line in the margin.
[2] *a* written as a correction over an *e*.
[3] Next line first written *systerys dowterys bothe* and crossed through.
[4] Lines 33 to 38 are written in two lines divided by points.

¶ Where is my lord þat was here
þat for me bledde bowndyn in brere
his body was beryed rygh [1] by þis mere
þat Ffor me gan deye
þe jewys ffekyll *and* ffals ffownde
where haue þei do þe body *with* wounde
he lyth not upon þis grownde
þe body is don A-weye.

Maria jacobi

¶ To my lorde my love my ffrende
Ffayn wolde I salve A spende
and I myght aught A-mende
his woundys depe *and* wyde
to my lord I owe lowlyte
both homage *and* fewte
I wolde *with* my dewte
a softyd hand *and* syde.

Maria Salome

Fo. 197 ¶ To myghtfful god omnypotent
I bere a boyst of oynement
I wold han softyd his sore dent
his sydys al a-bowte
Lombe of love *with*-owt loth
I ffynde þe not myn hert is wroth
in þe sepulcre þer lyth a cloth
And jentyl jhesu is owte.

Angelus

¶ wendyth fforth ȝe women thre
In-to þe strete of Galyle
ȝour savyour þer xul ȝe se
walkynge in þe waye
ȝour Ffleschly lorde now hath lyff
þat deyd on tre *with* strook *and* stryff
wende fforth þou wepynge wyff
and seke hym I þe saye.

¶ Now goth fforth ffast all thre
to his dyscyplys ffayr *and* fre
and to petyr þe trewth telle ȝe

[1] So in MS.

þer of haue ȝe no dreed
Spare ȝe not þe soth to say
he þat was deed *and* closyd in clay
he is resyn þis same day
And levyth *with* woundys reed.

Maria Magdalen

¶ A myrthe *and* joye in herte we haue
Ffor now is resyn out of his graue
he levyth now oure lyf to saue
þat dede lay in þe clay :

Maria jacoby

Fo. 197v In hert I was ryght sore dysmayd
the Aungel to us whan þat he sayd
þat cryst is resyn I was affrayd
þe Aungel whan I say :

Maria Salome

¶ Now lete us all̃ thre fulfylle
þe Angelys wurde *and* goddys wylle
lett us sey *with* voys wul shrylle
Cryst þat jewys dede sle
oure lord þat naylyd was on þe rode
And betyn out was his bodyes blode
he is a-resyn þough̃ they ben wode
A lorde ȝitt wele þou be.

Maria magdalene || *dicit petro et ceteris apostolis.*

¶ Bretheryn all̃ in herte be glad
bothe blythe And joyful in herte ful fayn̄
Ffor ryght good tydandys haue we had
þat oure lord is resyn Agayn [1]
An Aungel [2] us bad [2] ryght þus sertayn
to þe petyr þat we xulde telle
how cryst [2] is resyn þe which̃ was slayn
A levynge man evyr more to dwelle.

[1] The scribe of Ff. 95, 96, 112 has written against this line : *and aperyd to us sertayne*, which he afterwards crossed out, writing longitudinally in the left-hand margin for insertion here :

† lyk as he dyede nakyd as he was borne
and commande us to go to pet*er and* john *and* hys dyscipul*ys* all̃
and tell̃ to yow he wolde apere in lyknes as he was befo[rn.

[2] The same hand has marked *aungel*, *bad*, and *cryst* with dots for deletion, and has written *bade* over *aungel* and *he* over *cryst*.

Maria jacobi

¶ To lyve is resyn a-geyn þat lorde
the qwych judas to jewys solde
of þis I bere ryght trewe[1] recorde
by wurdys þat þe Aungel tolde *
now myrth *and* joye to man on molde
Euery man now myrth may haue
he þat was closyd in cley ful colde
Fo. 198 This day is resyn owt of his grave.

Petrus

¶ Sey me systeryn *with* wurdys blythe
may I troste to þat ȝe ſay
Is cryst resyn ageyn to lyve
þat was ded *and* colde in clay.

Maria Salome

ȝa trostyth us truly it is no nay
he is a-resyn it is no les
and so An Aungel us tolde þis day[2]
with opyn voys *and* speche expres.

Johannes

¶ ȝa þese[3] be tydyng*ys* of ryght gret blys
þat oure mayst*er* resyn xulde be
I wyl go renne in hast i-wys
and loke my lord yf I may se.

[1] Some miswritten letter crossed through before *trewe*.

* The scribe of Ff. 95, 96 has written *for* in the margin just above *by* at the beginning of this line, and has marked for insertion here a passage written in the bottom margin:

for .. aperyd to us *with* hand*ys* fytte *and* hert borde
and . . . he schowyd us his wound*ys* fyve
both hand*ys* *and* fytte *and* þe wound in his syde
and þerfor be-leve us þat he is man a-lyve.
[?]

In a darker ink but probably by the same hand, *for* in the first line has been crossed out and *All so* written before it, and *he* over the illegible second word; the last five words of the line have been crossed out, and *with body bolde* (or *belde*) written over them; the third line has been crossed out.

[2] An alternative line is written by the scribe of Fo. 95 against this longitudinally in the margin:

And so he badd us tell yow *þis* daye.

[3] *be ȝe* first written and crossed through.

Petrus

Ffor joye also I renne with the
my brothyr joħan as I þe say
In hast anon evyn forth go we
to his grave we renne oure way.

hic currunt Johannes et Petrus simul ad sepulcrum et Johannes prius venit Ad monumentum sed non intrat.

Johannes

The same shete here I se
þat crystys body was in wounde
but he is gon where so ever he be
he lyth not here upon þis grownde.

Petrus intrat monumentum et dicit Petrus

Petrus

in þis cornere þe shete is fownde
and here we fynde þe sudary
Fo. 198v In þe whiche his hed was wounde
whan he was take from calvary[1].

hic intrat Johannes monumentum dicens

Johannes

¶ The same sudary *and* þe same shete
here with my syth I se both tweyn
now may I wele knowe *and* wete
þat he is rysyn to lyve ageyn̄
On to oure bretheryn lete us go seyn̄
þe trewth rygħt hevyn as it is
Oure mayster lyvyth þe whech was slayn̄
Aħ myghty lorde *and* kynge of blys.

Petrus

¶ No lengere here wyħ we dwelle
to oure bretheryn þe wey we take
the trewth to them whan þat we telle
grett joye in hert þan wul þei make.

hic petrus loquitur omnibus apostolis simul collectis

Beth mery bretheryn for Crystys sake
þat man þat is oure mayster so good

[1] A *u* has been altered to *v* in this word, apparently by the scribe.

Ffrom deth to lyve he is A-wake
þat sore was rent up on þe rood.

Johannes

¶ As women seyd so haue we fownde
remevyd Awey we saw þe ston
he lyth no lengere vndyr þe grownde
out of his graue oure mayster is gon.

Omnes congregati[1] Thomas

We haue grett woundyr everychon
of þese wurdys þat ȝe do speke
A ston ful hevy lay hym up ón
Ffrom vndyr þat ston how xulde he breke.

Petrus

Fo. 199 ¶ The trewth to tellyn it passyth oure witt
Wethyr he be resyn thorwe his owyn myght
Or ellys stolyn out of his pitt
be sum man prevely be nyght
That he is gon we saw with syght
Ffor in his graue he is nowth
we can not tellyn in what plyght
Out of his graue þat he is browth.

*Maria magdal*ene *goth to þe graue* and *wepyth* and *seyth*

Maria Magdalen

¶ Ffor hertyly Sorwe myn herte doth breke
with wepynge terys I wasch my face
Alas ffor sorwe I may not speke
my lorde is gon þat here-inne wase
Myn owyn dere lorde *and* kyng of gras
þat vij develys ffro me dyd take
I kan nat se hym Alas Alas
he is stolyn awey owt of þis lake.

37

Aungelus

¶ Woman þat stondyst here Alone
Why dost þou wepe *and* morne *and* wepe so sore
What cawse hast þou to make such mone
Why makyst þou such sorwe *and* where-fore.

[1] MS. congregaī—? so for *omnibus congregatis.*

Maria Magdal*ene*

I haue gret cawse to wepe evyr mor*e*
my lord is take out of his graue
Stolyn Awey *and* fro me lor*e*
I kan not wete where hy*m* to haue.

hic parum deambulet A sepulcro dicens

¶ Alas Alas what xal I do
my lord awey is fro me take
Fo. 199v A woful wrecche whedyr xal I go
My joye is gon owth of þis lake.

Jhesus

Woman suche mornynge why dost þ*ou* make
Why is þ*i* chere so hevy *and* badde
Why dost þ*ou* sythe so sor*e* *and* qwake
Why dost þ*ou* wepe so sor*e* *and* sadde.

Maria Magdal*ene*

¶ A grettyr cawse had nevyr woman
Ffor to wepe both nyth *and* day
than I myself haue in serteyn
for[1] to sorwyn evyr *and* Ay
Alas ffor sorwe my*n* hert doth blede
my lorde is take fro me A-way
I muste nedys sor*e* wepe *and* grede
where he is put I kan not say.

¶ but jentyl gardener I pray to the
If þ*ou* hym took out of his graue
telle me qwer*e* I may hym se
þ*at* I may go my lorde to haue.

Jhesus
spectans
Maria Magdal*ene*

M. A. R. I. A.

A mayst*er* *and* lorde to þ*e* I crave
As þ*ou* art lord *and* kynge of blys
Graunt me lord *and* þ*ou* vowchesave
thyn holy ffete þ*at* I may kys.

[1] *And* first written before *for* and crossed through.

Jhesus

¶ Towche me not As ȝett ⁊ Mary
Ffor to my fadyr I haue not Ascende
but to my bretheryn in hast þe hyȝ
with these gode wurdys here care Amende
Fo. 200 Sey to my bretheryn þat I intende
to stey to my fadyr *and* to ȝowre
to oure lord both god *and* frende
I wyl Ascende to hevyn towre.

¶ In hevyn to ordeyn ȝow A place
to my ffadyr now wyl I go
to merth *and* joye *and* grett solace
And endeles blys to brynge ȝow to
Ffor man I sufferyd both schame *and* wo
more spyteful deth nevyr man dyd take
ȝit wyl I ordeyn ffor all this lo
In hevyn an halle for mannys sake.

Maria Magdaly[n

¶ Gracyous lord at ȝour byddyng[1]
to all̃ my bretheryn I xal go telle
how þat ȝe be man levynge
quyk *and* qwethynge of flesch *and* ffelle
Now all̃ hevynes I may expelle
And myrth *and* joy now take to me
my lord þat I haue louyd so wele
with opyn syght I dede hym se.

¶ Whan I sowght my lord in grave
I was ffull sory *and* ryght sad
Ffor syght of hym I myght non haue
Ffor mornynge sore I was nere mad
Grettere sorwe ȝit nevyr whith had
Whan my lord A-wey was gon̄
Fo. 200ᵛ But now in herte I am so glad
so grett a joy nevyr wyff had non.

¶ how myght I more gretter joye haue
than se þat lorde *with* opyn syght

[1] The colour of the ink changes with this line from the darker colour which has prevailed since Fo. 193.

the whiche my sowle from synne to saue
From develys sefne he made me qwyght.

¶ There kan no tounge my joye expres
now I haue seyn my lorde on lyve
to my bretheryn I wyl me dresse
and telle to hem A-non ryght be-lyve
With opyn speche I xal me shryve
and telle to hem *with* wurdys pleyn
how þ*at* cryst ffrom deth to lyve
to endles blys is resyn Ageyn.

¶ Bretheryn all̃ bllyth̃ ȝe be
ffor joyful tydyng*ys* tellyn I kan
I saw oure lord cryst · lyste wel to me
of flesch̃ *and* bon̄ · quyk levynge man
beth glad *and* joyful as for than
Ffor trost me trewly it is ryght thus
Mowth̃ to mowth̃ þis sertayn[1]
I spak ryght now *with* cryst jh*esus*.

Petrus

¶ A woundyrful tale for-sothe is this
ever onowryd oure lorde mote be
we pray þe lord *and* kynge of blys
Onys þ*i* presence þ*at* we may se
Fo. 201 Ere thu Ascende to thi mageste
Gracyous god if þ*at* ȝe plese
late us haue su*m* syght of the
oure careful hert*ys* to sett in ease Amen.

*Explic*it *apparicio Marie magdale*[*ne*.

[The remainder of Fo. 201 is filled up with what appears to be a roughly scribbled copy of part of Magdalene's speech on Fo. 200ᵛ.* Fo. 201ᵛ is blank.]

*[But now in herte I am so glad
So grete a jooy[2] nevyr wyff had non
how myght I more gretter haue than se
þ*at* lorde *with* opyn syght the wyche my soule

[1] So, with *is* omitted, in MS. [2] The first *o* blotted.

from synne to saue from develys sefne
he mad̄ me qwygħt there kan no tounge
my joy expres now I haue seyn my lorde
on lyve to my brethryn I wyll me dresse
and thell to hem *with* wurdys pleyn hwow
þat cryst from deth to lyve to endles blys
ys resyn agayen̄ [1] bretheryn all̄ bllytħ
ye be for joyfull tydyng*ys* tellyn I kan I saw
Oure lord cryst lyste wel to me of flesch̄ *and* bon
quyk levyng man beth glad *and* Joyfull as for than
ffor trost me trewly it ys ryght thus
Mowth to mowth þis ys sartayne I [2] spak rgħt now
with cryst Jhesus.]

Fo. 202 hic incipit ap*ar*icio cleophe *et* luce.

¶ Cleoph*as*

MY brothir lucas I ȝow pray
plesynge to ȝow if þat it be
To þe castel of Emawus A lytyl way
þat ȝe vowche-saf to go *with* me.

38

lucas

All̄ redy brother I walke *with* the
to ȝone castell̄ *with* ryght good chere
Euyn to-gedyr Anon go we
brother cleophas we to infere.

Cleophas

¶ A brother lucas I am sore mevyd
Whan cryst oure mayster comyth in my mynde
whan that I thynke how he was grevyd
Joye in myn herte kan I non fynde
he was so lowlye so good so kynde
holy of lyf *and* meke of mood
Alas þe jewys þei were to blynde
hym for to kylle þat was so good.

lucas

¶ Brothyr cleophas ȝe sey [3] ful soth̄
they were to cursyd *and* to cruell̄

[1] Some blotted letter after *agayen*.
[2] Some crossed out letters after *I*.
[3] The *e* is written over some erasure.

And judas þat traytour he was to loth̄
Ffor gold *and* sylvyr his Mayster to selle
the jewys were redy hym for to qwelle
With skorgys bete out all̄ his blood
Alas þei were to fers *and* ffelle
Shamfully þei henge hym on a rood.

Cleophas

¶ ȝa be-twen to Thevys Alas for shame
they henge hym up with body rent
Alas alas they were to blame
to cursyd *and* cruel was þer intent
Fo. 202v marked 200] Whan for thurste he was nere shent
Eyȝil *and* galle þei ȝovyn hym to drynke
Alas for ruthe his deth̄ thei bent
in a ffowle place of horryble stynke.

lucas

¶ ȝa And cawse in hym cowde they non fynde
Alas for sorwe what was here thought
And he dede helpe bothe lame *and* blynde
And all̄ seke men þat were hym browght
A-ȝens vice Alwey he wrought
synfull̄ dede wold he nevyr do
ȝit hym to kylle þei sparyd nought
Alas Alas why dede they so.

Jhesus

¶ Well̄ ovyr-take ȝe serys in same
to walke in felachep with ȝow I pray.

lucas

welcom̄ serys in goddys name
of good felachep we sey not nay.

Jhesus

Qwat is ȝour langage to me ȝe say
that ȝe haue to-gedyr ȝe to
sory *and* Evysum ȝe ben Alway
ȝour myrthe is gon why is it so.

Cleophas

¶ Sere me thynkyth þou art a pore pylgrym̄
here walkynge be þi selfe A-lone
and in þe cete of jerusalem̄
þou knowyst ryght lytyl what þer is done

Ffor pylgrymys comyn *and* gon ryth sone
Ryght lytyl whyle pylgrymes do dwelle
In all jerusalem as þou hast gone
I trowe no tydyngys þat þou canst telle.

Jhesus

Fo. 203 Why in Jerusalem what thynge is wrought
What tydyngys fro thens brynge ȝe.

lucas

A ther haue they slayn a man for nought
gyltles he was as we telle the
An holy prophete with god was he
myghtyly in wurde *and* eke in dede
of god he had ryght grett pooste
Amonge þe pepyl his name gan[1] sprede.

he hyght jhesu of nazareth
A man he was of ryght grett fame
the jewys hym kylde with cruel deth.
with-out trespas or Any blame
hym to scorne they had grett game
And naylid hym streyte on tyll a tre
Alas Alas me thynkyth grett shame
With-out cawse þat this xulde be.

Cleophas

¶ ȝa sere *and* ryght grett trost in hym we had
All Israel countre þat he xulde saue
the thrydde day is this þat he was clad
in coold cley *and* leyd in grave
ȝitt woundyrful tydyngys of hym we haue
Of women þat sought hym be-forn day lyth
wethyr they sey truthe or ellys do raue
We can not telle þe trew verdyth.

¶ Whan cryst in grave þei cowde not se
they comyn to us And Evyn thus tolde
Fo. 203v How þat An Aungell seyd to them thre
that he xuld leve with brest fful bolde
ȝitt petyr *and* johan preve this wolde
to Crystys graue they ran thei tweyne

[1] The *a* is written over some other letter (? *r*).

and whan they come to þe graue so coolde
They fownde þe women fful trewe sertayne.

Jhesus

¶ A ȝe Ffonnys And Slought of herte
Ffor to be-leve in holy scrypture
haue not prophetys with wurdys smerte
Spoke be tokenys in signifure
That Cryste xuld deye ffor ȝour valure
And syth entre his joye *and* blys
why be ȝe of herte so dure
And trust not in god þat myghtful is.

¶ Bothe Moyses and Aaron *and* othyr mo
in holy scrypture ȝe may rede it
of Crystis deth thei spak Also
And how he xuld ryse out of his pitt
Owt of ffeyth than why do ȝe fflitte
Whan holy prophetys ȝow teche so pleyne
turne ȝoure thought *and* chaunge ȝour witte
And truste wele þat cryst doth leve a-geyne.

lucas

¶ Leve Ageyn ! man be in pes
how xulde A ded man evyr A-ryse
I counceil þe such wurdys to ses
Ffor dowte of pylat þat hyȝ justyce
Fo. 204 he was slayn At þe gre[1] A-syse
be counceil of lordys many oñ
Of ſuche langage · take bettyr A-vise
In every company þer þou dost gon.

Christus

¶ Trewth dyd nevyr his maystyr shame
Why xulde I ses than trewth to say
Be Jonas þe prophete I preve þe same
þat was in a Whallys body iij nyghtis *and* iij day
So longe Cryst in his grave lay
As Jonas was with-inne þe se
his grave is brokyn þat was of clay
to lyff Resyn Aȝen now is he.

[1] So in MS.

Cleophas

¶ Sey nott so man it may not be
thow thyn exaunple be sumdele good
Ffor jonas on lyve evyr more was he
And Cryst was slayn · vpon A rood
The Jewys on hym they were so wood
Þat to his herte A spere they pyght
he bled owt Aſt his herte blood
how xulde he thanne ryse with myght.

Christus

¶ Take hede at Aaron *and* his dede styk
Which was ded of his nature
And ȝit he floryschyd with flowrys ful thyk
and bare Almaundys of grett valure
The dede styk was signifure
how cryst þat shamfully was deed *and* slayn
As þat dede styk bare frute ful pure
So cryst xuld ryse to lyve a-geyn.

lucas

Fo. 204v ¶ That A deed styk ffrute xulde bere
I merveyle sore þer of i-wys
but ȝitt hym sylf ffro deth to rere
And leve A-geyn more woundyr it is
That he doth leve I trost not[1] this
Ffor he hath bled his blood so[2] red
but ȝitt of myrthe evyr moor I mys
Whan I haue mende þat he is ded.

Christus

¶ Why be ȝe so hard of truste
dede not Cryst reyse thorwe his owyn myght
lazare þat deed lay vndyr þe duste
And stynkyd ryght foule as I ȝow plyght
To lyff Cryst reysid hym a-ȝen ful ryght
out of his graue þis is serteyn
why may nat Cryste hym self þus qwyght
and ryse from deth to lyve Ageyn̄.

Cleophas

¶ Now trewly sere[3] ȝour wurdys ben good
I haue in ȝow ryght grett delyght

[1] An *l* after *not* crossed through. [2] A *d* after *so* crossed through.
[3] The vowel is indistinct but should be *e*.

I pray ȝow sere *with* mylde mood
to dwelle *with* vs all þis nyght.

Chr*ist*us

I must gon hens a-non ful ryght
Ffor grett massagys I haue to do
I wolde abyde yf *þat* I myght
but at þis tyme I must hens go.

lucas

¶ ȝe xal not gon fro us þis nyght
It waxit all derke gon is þe day
þe sonne is downe lorn is þe lyght
ȝe xal not gon from vs A-way.

Chr*ist*us

Fo. 205 I may not dwelle As I ȝow say
I must þis nyght go to my ffrende
þ*er*fore good bretheryn I ȝow pray
lett me not my wey to wende.

Cleophas

¶ Trewly from vs ȝe xal not go
ȝe xal abyde *with* us her*e* stylle
ȝo*ur* goodly dalyaunce plesyth us so
We may nevyr haue of ȝow our*e* fylle
We pray ȝow sere *with* herty wylle
All nyght *with* us abyde And dwell*e*
mor*e* goodly langage[1] to talkyn vs tylle
and of ȝo*ur* good dalyaunce mor*e* ffor to telle.

lucas

¶ ȝa brothyr cleophas be my*n* Assent
lete us hym kepe *with* strenth *and* myght
Sett on ȝour*e* hand *with* good entent
And pulle hym *with* us þe wey well[2] ryght
The day is done sere *and* now it is nyght
Why wole ȝe hens now from us go
ȝe xal abyde as I ȝow plyght
ȝe xal not walke þis nyght vs ffro.

Cleophas

¶ This nyght fro us ȝe go not Away
we xal ȝow kepe be-twen us tweyne
to vs þ*er*fore ȝe sey not nay
but walke *with* us þe wey is pleyne.

[1] The second *g* is written over another letter.
[2] Or woll—the vowel is blotted.

Christus

Sythyn ȝe kepe me *with* myght *and* mayñ
With hérty wyll I xal abyde.

lucas

of ȝo*ur* abydyng we be fulfayñ
no man mor*e* wel-kom · in þis werd wyde.

Cleophas

Fo. 205v ¶ Off our*e* maystyr Cryst Jhesu
Ffor ȝe do speke so mech good
I loue ȝow hertyly trust me trew
he was bothe meke *and* mylde of mood
Of hym to speke is to me food
If ȝe had knowe hym I dare wel say
And in what plyght *with* hym it stood
ȝe wold haue thought on hym many A day.

lucas

¶ Many A day ȝa · ȝa · i-wys
he was a man of holy levynge
Thow he had be þe childe of god in blys
bothe wyse *and* woundyrfull was his werkynge
But Aftere ȝo*ur* labo*ur* *and* fe1re walkynge
takyth þis loff *and* etyth su*m* bred
And than wyl we haue mor*e* talkynge
Of Cryst our*e* maystyr þ*at* is now ded.

Christus

¶ Peth mery *and* glad *with* hert fful fre
ffor of cryst jhesu þ*at* was ȝo*ur* ffrende
ȝe xal haue tydyngȝ*s* of game *and* gle
with-inne A whyle or ȝe hens wende
with myn hand þis bred I blys
And breke it here as ȝe do se
I ȝeve ȝow parte Also of þis
this bred to ete *and* blythe to be.

hic subito discedat christus ab oculis eorum.

[Cleophas]

¶ A mercy god what was our*e* happe
Fo. 206 was not our*e* hert *with* loue brennynge
Whan cryst our*e* mayster so nere our*e* lappe
Dede sitte *and* speke such suete talkynge

[1] No name of speaker in the MS.

He is now quyk *and* man lyvenge
þat fyrst was slayn *and* put in grave
now may we chaunge all oure mornynge
Ffor oure lord is resyn his seruauntys to saue.

Lucas

¶ Alas for sorwe what hap was this
Whan he dyd walke with vs in way
he prevyd by scripture ryght wel i-wys
þat he was resyn from vndyr clay
We trustyd hym not but evyr seyd nay
Alas for shame why seyd we so
he is Resyn to lyve þis day
out of his grave oure lord is go.

Cleophas

¶ latt us here no lengere dwelle
but to oure bretheryn þe wey we wende
With talys trewe to them we telle
that cryst doth leve oure mayster *and* frende.

lucas

I graunt þer-to with hert ful hende
lete us go walke forthe in oure way
I am ful joyfull in hert *and* mende
þat oure lord levyth þat fyrst ded lay.

Cleophas

¶ Now was it not goodly don
of cryst jhesu oure mayster dere
he hath with us a large wey gon
And of his vprysyng he dede us lere
Fo. 206v Whan he walkyd with us in fere
And we supposyd hym both dede *and* colde
þat he was A-resyn ffrom vndyr bere
be holy scripture þe trewth he tolde.

lucas

¶ Ryght lovyngely don for-sothe this was
What myght oure mayster tyl us do more
Than us to chere þat fforth dede pas
and ffor his deth we murnyd ful sore
Ffor loue of hym oure myrthe was lore
We were ffor hym ryght hevy in herte
but now oure myrth he doth restore
Ffor he is resyn bothe heyl *and* qwert.

Cleophas

¶ That he is þus resyn I haue grett woundyr
An hevy ston ovyr hym þer lay
how shulde he breke þe ston A-soundyr
þat was deed *and* colde in clay
Euery man þis mervayle may
And drede þat lord of mekyl myght
but ȝit of þis no man sey nay
Ffor we haue seyn hym[1] with opyn syght.

lucas

¶ That he doth leve I woot wel this
he is A-resyn with flesch *and* blood
A levynge man for-sothe he is
þat rewly was rent upon a rood
Alle heyl dere brothyr *and* chaunge ȝour mood
Ffor cryst doth lẽvyn *and* hath his hele
We walkyd in wey with cryst so good
and spak with hym wurdys fele.

Cleophas[2]

Fo. 207 ¶ Evyn tylle Emawus þe grett castell
ffrom jerusalem with hym we went
Syxti ffurlonge as we ȝow telle
we went with hym evyn passent
he spak with us with good entent
þat Cryst xuld leve he tolde tylle us
And previd it be scripture verament *vade worlych*[3]
trust me trewe it is ryght thus. *not*[a] *worlych*

lucas

¶ ȝa *and* whan he had longe spokyn vs tylle
he wold ffrom vs agon his way
with strenght *and* myght we keptyn hym stylle
And bred we tokyn hym to etyn in fay
he brak þe loff As Evyn on tway
As ony sharpe knyff xuld kytt[4] breed
þer-by we knew þe trewth þat day
þat cryst dede leve *and* was not deed.

[1] The *y* is written over some other letter—? a half-written *e*.

[2] Under *Cleophas* in the bottom margin is written and smudged out *Vade Worlych*.

[3] These words seem to be written by the scribe of Ff. 95, 96.

[4] *be* crossed through after *kytt*.

Petrus[1]

¶ Now trewly serys I haue grett woundyr
of these grete merveylis *þat* ȝe vs telle
In brekynge of bred fful evyn A-soundyr
our*e* mayster ȝe knew · *and* lord ryght weł
ȝe sey Cryst levith *þat* jewys dyd qwelle
tył us glad tydyng*ys* þis is serteyn
and þat our*e* mayst*er* *with* ȝow so longe dede dwelle
it doth weł p*re*ve þat he levith a-geyn.

¶ A brother Thomas we may be ryght glad
of these gode Noveł *þat* we now haue
þ*e* grace of our*e* lorde god is ou*er* vs ał sprad
Our*e* lord is resyn his seuauntys[2] to saue.

Thomas

Fo. 207v Be in pes petyr *þou* gynnyst to rave
thy wurdys be wantowne *and* ryght vnwyse
how xulde A deed man *þat* deed lay in grave
w*ith* qwyk fflesche *and* blood to lyve ageyn ryse.

Petrus

¶ ȝis Thomas dowte þ*e* not our*e* maystyr is on lyve
Record of Mawdelyn *and* of her*e* syster*ys* too
Cleophas *and* lucas þ*e* trewthe ffor to contryve
Ffro jerusalem to Emaws w*ith* hym dede they go.

Thomas

I may nevyr in hert trust *þat* it is so
he was ded on cros *and* colde put in pitt
kept w*ith* knyht*ys* iiij. his grave sealyd Also
how xulde he levyn Ageyn *þat* so streyte was shitt.

Petrus

¶ Whan Mawdelyn dede teł us *þat* cryst was a-resyn
I ran to his graue *and* Joh*a*n ran w*ith* me
In trewth *þer* we ffownde he lay not in p*re*syn[3]
gon out of his graue *and* on lyve þan was he
Therfor*e* der*e* brother thomas I wole rede the
Stedfastly *þou* trust *þat* cryst is not deed

[1] *Nota Worlych* is again written under this name of speaker, and crossed through.

[2] So in MS.

[3] This *y* is written over an *o*.

Ffeythfully be-leve a qwyk man þat he be
A-resyn from his deth by myght of his godhed.

Thomas

¶ I may nevyr be-leve these wo*u*ndyr merveles
tyl þat I haue syght of Euery grett wounde
and putt in my ffyngyr in place of þe nayles
I xal nevyr be-leve it ellys ffor no ma*n* on growunde
And tyll þat my*n* hand þe sperys pytt hath fowunde
Which dede cleve his hert *and* made hy*m* sprede his blood
I xal nevyr be-leve þ*at* he is qwyk *and* sownde
In trewth whyl I knowe þ*at* he was dede on rood.

Petrus

Fo. 208 ¶ Cryst be þi comforte *and* chawnge þ*i* bad witt
Ffor ffeyth but þ*ou* haue þ*i* sowle is but lorn
W*ith* stedfast beleve god enforme þe ȝitt
of A meke mayde As he was ffor us born.

Chr*ist*us

Pees be Amonge ȝow · be-holde how I am torn
take hede of my*n* handys my dere brothyr thom*as*.

Thom*as*

My god *and* my lorde nyght *and* every morn
I[1] Aske mercy lorde ffor my grett trespas.

Chr*ist*us

¶ Be-holde wele thom*as* my woundys so wyde
which I haue sufferyd ffor All mankynde
Put þin hool hand in to my ryght syde
And in my*n* hert blood þin hand þ*at* þ*ou* wynde
So ffeythffull a ffrend were mayst þ*ou* fynde
be stedfast in feyth be-leve wel in me
be þ*ou* not dowtefful of me in þ*i* mynde
but trust þ*at* I leve þ*at* deed was on A tre.

Thom*as*

¶ my lord *and* my god w*ith* syght do I se
þ*at* þ*ou* art now quyk which henge deed on rode
more feythful þan I · ther may no man be
Ffor my*n* hand haue I wasch in þ*i* pr*e*cyous blode.

Chr*ist*us

Ffor þ*ou* hast me seyn þ*er*fore þ*i* ffeyth is good
but blyssyd be tho of þis þ*at* haue no syght

[1] *Ah* first written and crossed out after *I*.

And be-leve in me they ffor here meke mood
Shall com in to hefne my blysse þat is so bryght.

Thomas

¶ As A ravaschyd man whos witt is all gon
grett mornynge I make ffor my dredfful dowte
Fo. 208v Alas I was dowteful þat cryst from vndyr ston
be his owyn grett myght no wyse myght gon owte
Alas what mevyd me thus in my thought
my dowtefful be-leve ryght sore me Avexit
the trewthe do I knowe þat god so hath wrought
Quod mortuus *et* sepultus nunc resurrexit[1].

¶ He þat was bothe deed *and* colde put in grave
to lyve is A-resyn[2] by his owyn myght
In his dere herte blood myn hand wasch I haue
Where þat þe spere poynt was peyn-fully pyght
I take me to feyth ffor-sakynge All vn-ryght
þe dowte þat I had fful sore me Avexit
Ffor now I haue seyn with ful opyn syght
Quod mortuus *et* sepultus nunc resurrexit.

¶ I trustyd no talys þat were me tolde
tyll þat myn hand dede in his hert blood wade
My dowte doth Aprevyn cryst levynge fful bolde
And is a grett Argument in feyth us to glade
þou man þat seyst þis ffrom feyth nevyr þou ffade
my dowte xal evyr chere the || þat sore me Avexit
trust wele in cryst þat such meracle hath made
Quod mortuus et sepultus nunc resurrexit.

¶ The prechynge of petir myght not conuerte me
tyll I felyd þe wounde þat þe spere dyde cleve
I trustyd nevyr he levyd þat deed was on A tre
tyll þat his herte blood dede renne in my sleve
Fo. 209 Thus be my grett dowte · oure feyth may we preve
be-hold my blody hand · to feyth þat me Avexit

[1] *Surrexit* apparently first written, and the initial *r* with a blotted over-written letter added. This line, in this stanza only, is written in slightly larger form.

[2] A small fragment of printed paper adhering to the MS. hides the last stroke of the *n*.

be syght of þis myrroure · ffrom feyth not remeve
Quod mortuus *et* sepultus nunc resurrexit.

¶ Thow þat Mary Magdalyn in cryst dede sone be-leve
And I was longe dowteful ȝitt putt me in no blame
Ffor be my grett dowte oure ffeyth we may preve
Aȝens all̃ þe Eretykys[1] þat speke of cryst shame.
Truste wel *Jhesu* cryst · þe jewys kyllyd the same
The ffende hath he fferyd · oure feyth[2] þat evyr a-vexit
To hevyn ȝow brynge : *and* saue ȝow all̃ in same
That mortuus *et* sepultus Iterum resurrexit. Amen.

[Remainder of Fo. 209—4½ inches—and Fo. 209ᵛ left blank.]

Scribble on Fo. 209. *That mortuus et se.*
Scribble on Fo. 209 ᵛ. *hic Incipit Ascencio.*

Fo. 210 [W quire] hic incipit Ascencio domini nostri · *cum maria* et *vndecim discipulis et duobus angelis sedentibus in albis et Jhesus dicit discipulis suis &c.*[3]

¶ Jhesus

39

PAx vobis[4] : Amonge ȝow pes
bothe love *and* reste *and* charyte
Amonge All̃ vertues lete it not ses
Ffor Amonge All̃ vertues prynspal his he
ȝe be to blame I may wel preve
Ffor I wyl vse to ȝow wordys pleyn
þat ȝe be so hard of herte to be-leve
þat from deth̃ to lyve I am resyn Ageyn
Not-*with*-stondynge As ȝe knowe serteyn̄
to ȝow viij sythys · Aperyd haue I
be soundry tymes the trewth to seyn
and þis is þe ix · tyme sothly
Evyn *and* no mo
but Now sum mete
A-non doth gete
Ffor I wyl Ete
with ȝow And goo

[1] The *y* of the final syllable has been written over an *i*.
[2] Written *feyyth* with first *y* marked for deletion.
[3] The title and stage direction are written as one in the MS.
[4] *Pax vobis* is written in larger form.

¶ My dyscyplis here what I sey
And to my wourdys ȝevyth Attencion
From jerusalem loke ȝe go nott Awey
but mekely A-bydyth my fadyres promiscion
Off whiche be my mowth ȝe haue had informacion
whyll bodyly with ȝow I was dwellynge
Ffor johan Sothly ffor mannys Saluacion
Onlye in watyr was me baptysynge
but I ȝow be-hete:
With-inne ffewe days þat ȝe
Fo. 210v In þe holy goost xul baptyzid be
therfore rysyth up *and* ffolwyht me
On-to þe mownte of Olyvete.

Jacobus maior

¶ O lord vowche-saff vs for to telle
Iff þou wylt now with-owte more delay
restoryn þe kyngdam of israell
And ȝeve vs þe joye lord þat lestyth Ay.

Jhesus

Serys þe tymes *and* þe monthis knowe ȝe ne may
whiche my fadyr hath put in his owyn power
but ȝe xul tàke with-in short[1] day
of þe holy goost þe vertu cler
thorwe whiche xul ȝe
In jerusalem And in jury
And more ovyr Also in samary
And to þe worldys ende vttyrly
My wyttnes only be.

¶ lovyth no wrath nor no wronge
but levyth in charyte with mylde stevyn
With myrthe *and* melody *and* Aungell songe
now I stey streyte ffrom ȝow to hevyn.

hic Ascendit ab oculis eorum et *in celo cantent etcetera.*

Angelus

¶ Returnyth ageyn to ȝour loggynge
to jerusalem ffor he wyl thus
his promys mekely þer Abydynge

[1] The *t* is blotted and written again—small—above the line.

Ffor dowteles þis forseyd jhesus
Whiche from ȝow is take :-[1]
Fo. 211 In a clowde As ȝe hym seyñ
Steyng vp so xal comyn A-geyñ
Of Al mankynde þis is serteyn
jugement xal he make.[2]

¶[3] O ȝe bretheryn Attendyth to me
And takyth good hede what I xal seyñ
it be-hovyth þe scripture ffulfyllyd to be
þat of dauyd was seyd with wourdys pleyn
Of judas whiche was þe gyde serteyn
Of hem þat cryst slow cruelly
Whicħ Aftyr ffrom deth ros vp ageyñ
and hath abedyn in erthe · fful days fourty
and Aftyr Att this
Before oure eye :-[4]
in A bryght skye
he dede up stye :-
to hevyn blys.

¶ This seyd judas was Amonges us
noumbryd Apostyll *and* had lycħ dygnyte
but whan he be-trayd oure lord jhesus
he hynge hym-self vpon A tre
in whos sted muste nedys ordeyned be
A-nother oure noumbre ffor to restore
On of þo whiche As weel knowe we
han be conuersaunt here longe before
in oure company
Whiche xal wyttnes :-[5]
berun expresse :-
to more *and* lesse :-
of crystys resurrexioñ stedfastly.

[1] *Hic ascendit ab oculys* is scribbled at the bottom of the page.
[2] There is a larger space than usual between this and the next speech.
[3] This paragraph sign is slightly more elaborate.
[4] Lines 66 to 69 are written on two lines divided by the :- stop.
[5] Lines 79 to 82 are similarly written.

hic statuent duos joseph justum[1] et *mathiam* etcetera.

Fo. 211v ¶ O sovereyn lorde whiche of Every man
The heitys dost knowe most inwardly
With all þe lowlyness we may or kan
to þe we prey fful benygnely
That þ*ou* vowche-saff thorwe þ*i* mercy
Vs hym to shewe · whiche in þis cas
þ*ou* lykyst to chesyn effectuously
To ocapye[2] þe lott of judas plas.

hic dabunt sortes et *cadet super Mathiam* etcetera.

Now gramercy lord
And to fulfylle[3]
þi*n* holy wylle
As it is skylle
We All Accorde.[4]

[Remainder of 211v—4⅝ inches—left blank.]

Fo. 212 ¶ M*od*o de die pentecost*es*. *Apostoli dicat*[5] *genuflect*entes *Spiritus sanctus descendat super eos* etcetera.

Petrus[6]	Andreas	jacob*us* major	40
¶ Honowr*e*?	Wurchipp*e*	*and* reverens	
joh*ann*es[7]	Philippus	jacob*us* minor	
Glorye?	Grace?	And goodnes?	
Thom*as*	Bartholome*us*	Symon	
Dygnyte?	Vertu?	*and* excellence?	
matheus	Judas	Matheas	
Bewte?	Blyssynge	*and* bryghtnes	

Petrus
Be to th*at* lord heye wurthynes.
Andreas
Whiche hath p*er*formyd þ*at* he vs hyght.
Jacob*us* major
And vs enbawmyd w*ith* suche swetnes.

[1] MS. just.
[2] Written in larger form.
[3] Lines 96 to 100 are written in two lines divided by parallel strokes.
[4] Scribbled under last line *modo de die* and *hic dabunt so*.
[5] So in MS.
[6] These names are written in red, in larger but not more elaborate letters.
[7] The name *Johannes* was first written to the right of *Jacobus major*, but was erased; and the number *40* is written over it.

Johannes

Whiche to dyscrye ffer passyth oure myght.

Philippus

This we Aⁿ wel kenne.

Jacobus minor

Now gracyous lord jhesu.

Thomas

Conferme us in þi vertu.

Bartholomeus

And graunt us grace evyr it to sew.

Symoñ

Sey we Aⁿ togedyr Amen · Amen.

Et omnes osculant terram.

primus judeus

¶ Now ffelawys take hede ffor be my trewthe
3ondyr syttyth A dronkyn ffelacheppe.

ij^{us} judeus

To don hem good it were grett ruthe.

iij^{us} judeus

3a I prey god 3eve hem aⁿ shenscheppe.

i^{us} judeus

Fo. 212^{v} [marked 210] Muste in here brayn so sclyly doth creppe
þat þei chateryn And chateryn As they jays were.

2us judeus

3a were they ony wel browth A-sclepe
it wore Almes to þe Revere hem to bere
there hem to baptyze.

i^{us} judeus

þat were as thynkyth me[1]
A jentyl sport to se
A bettyr game to be
Cowde no man devyse.

Petrus

¶ Serys Alas what do 3e mene
why scorne 3e now þus goddys grace
It is no thynge as 3e do wene
þer is no drunke man in þis place
Where-fore ryght grett is 3owre trespace
but syrys lyst what it doth sygnyfye
Ffulfyllyd is now to mannys solace
Of Johel þe pregnaunt prophecye

[1] Lines 23 to 26 are written in two lines divided by parallel strokes.

In whiche þat he
That ȝe han seyn
In wourdys pleyn
Declaryth serteyn
Now blyssyd god be
Amen.

The remainder of 212ᵛ—2¾ inches—left blank. An interpolated quire—unmarked—begins with Fo. 213 (Ff. 213 to 222ᵛ). On Fo. 213 the words: '*The Lord be thanked for his g.*' are written in a sixteenth-century hand. And there are some scribbled single letters.

On Fo. 213ᵛ the words *Ad mea facta* are copied in a contemporary hand from the beginning of the next play.

Fo. 214[1] *Ad mea facta pater assit deus* et *sua mat*er.

Doctor

41

¶[2] RYht worchepful souereynes · liketh yow to here
of the assumpcioñ of the gloryous moder mary
that seynt Jhoñ the euangelist · wrot and tauht as I lére
in a book clepid Apocriphum · wyth-outyn dyswary
At fourten yer sche conseyved cryste in hire matere clere
and in the fiftene yer sche childyd · this avowe dar I
here lyvyng wyth that swete sone · thre and thretty yere
And after his deth in erthe · xii yer dede sche tary
Now acounte me thise[3] yeris wysely
and I sey the age was of this maide Marye
when sche assumpte above the ierarchye
thre score yer · as scripture dothe specyfye
legenda *sanctorum* autorysyth this trewely.

¶ She was inhabith in Jure by the mounte of syoñ
after the assencioñ of hir sone · conseyved in spoused
alle the holy placys in erthe · that criste duellyd[4] on
devouthly sche went hem · honouryng the godhed.
Fferste to the place there criste *cri*stenyd was clepid fflum Jordoñ
there he fastyd and takyn was · by malicious falshed
there he beryed was and roos · vittoryously alon
there he assendid alle hevenys · god in his manhed

[1] This play is written in a different handwriting from the body of the MS.
[2] This paragraph sign is small and appears an afterthought.
[3] This *s* is written over some other letter.
[4] The *e* omitted and written above the line.

Thus was sche ocupyed I rede
and meche sche was in the temple preyand
now blissid mot sche be · we owe to be seyand
how sche was assu*m*pte · here men schul be pleyand
preyng you of audience · now ses and tak hede.

mi[. . .

Fo. 214v ¶ Pes now youre blaberyng in the develis name
what lousy begchis mow ye not se
owre worthy prynsis lo are gaderid in same
that are statis of this lond · hye men of degre
by there hye wisdam they schal now attayne
how alle Jure beste gouernyd may be
and of this pillid prechouris · that oure[1] lawis defame
they schul ben slayn as they say · or fayn for to fle
Wherfore in pes be ye
and herkenyth on to hem moste stille I[2]
ffor what boy bragge outh[3] · hym spilly I
as knave wyth this craggyd knad · hym kylle I
now herkenyth oure pryncis alle kneland on kne.

Epi*s*co*pus* legi*s*

¶ Now ye prysis[4] · I prest of the lave
of this demaunde responcyo*n̄* · I aske here anon
ys there ony renogat among vs · fer as ye knawe
or any that pe*r*uertyth the pepil · wyth gay eloque*n*s alon
yif there be we muste on to hem set awe
for they feyne falsly oure feyth · hem preve I houre fon
Sweche schul ben boun*d*en vp be the beltys · til flyes he*m* blawe
and gnaggyd vp by the gomys · tyl the devyl doth he*m* grone
We may not won
to sweche harlotis settyn̄ r̄eddure
that geynseyn oure lawe and oure scripture

[1] The *u* written over an erased *r*.

[2] *stilly* originally written, the *e* being written over the erased *y*. The rhyme line linking this with *spilly I* and *kylle I* passes through the following *I* which may therefore have been added.

[3] The *u* in this word appears a correction, and there are marks—possibly connected with the correction—under *o* and *t*.

[4] So in MS.

now let sere pryncis in purpure
In savynge of oure lawys now telle oñ.

primus[1] princeps

¶ Sere syn we slew hym · that clepid hym oure kyng[2]
and seyde he was goddis sone · lord ou*er* all̃
Syn his deth I herd of no maner rysyng
and lo yif he hadde levyd · he had mad vs his thrall̃.

Ep*iscopus*

Fo. 215 Therfore oure wysdam was to schortyn his endyng
Whoso clyme ou*er* hie · he hath a foule fall̃.

ij[us] p*rinceps*

ya yit of on thing I warne yow at the gynnyng
his dame is levyng mary that men call̃
Myche pepil halt hire wythall̃
wherfore in peyne of reprefe
yif we Suffre hyre thus to relefe
oure lawys sche schal make to myschefe
and meche schame don vs sche schall̃.

Ep*iscopus*

¶ A sere ye ben bolde i-now · art thou ferd of a wenche
What trowyste that[3] sche myht don vs agayn.

iij p*rince*[ps

Sere there are other in the contre that clenche
and prechyn he is levyng that we slewe they seyn
and yif they ben sufferyd thus this[4] will̃[5] bredyn a stench
for thorow here fayre speche oure lawys they steyn
and therfore devyse we now · vp on this pleyn bench
what is beste for to do · hem for to atteyn
we are but loste yif they reyn.

Ep*iscopus*

why let se than · sey me youre ententis.

P*rim*[us . . .

let vs preson hem til here myht schent is.

Sec*und*[us . . .

bettyr is to slen hem wyth dentis.

[1] The *m* is obliterated by a smear of later ink.

[2] In this and the following three lines the rhyme words are joined by red lines instead of black. This occurs only on Fo. 163 elsewhere in this MS.

[3] The word has been corrected and is not clear—possibly *that* corrected to *than* or *thou*.

[4] The *is* is written over an erasure.

[5] *will̃* omitted and written over the line.

Terc[ius . . .

nay best is to hang hem wyth peyn.

Ep[*iscopus*

¶ Nay seris[1] nowth so · youre bett*er* a-vyse
haue in syth before · what after may tide
yif we slewe[2] hem · it wolde cause the comownys to ryse
and rathere the devyl sle hym · than we schulde that abid[e
Fo. 215v But be that senstere ded mary that fise[3]
We shal brenne here body · and the aschis hide
and don here all the dispith · we can here devise
and than sle tho disciplis · that walkyn so wyde
and here bodyes devyde
halde ye not this beste as is sayde.

Prim*us*

Wyth youre wysdam sere we are wel payed.

Ep*iscopus*

than ye knyhtis I charge yow beth arayed[4]
and ye turmentouris · redy that tyde
α When mary is ded
and but she deye the sunere · the devyl smyte of here hed.

hic est maria in templo orans et dicens

Maria

¶ O hye wysdam in youre dygne deyte
youre infynyth lovnesse mad oure saluacyon̄
that it lyst you of me sympilest · to take here humanite
Wyth dew obeschyau*ns* · I make you gratulacyon̄
and gloryous lord and sone · yif it like youre benygnyte
nouth to ben displesid wyth my desideracyon̄
me longith to youre presense now co*n*ju*n*ct[5] to the vnyte
Wyth all myn herte and my sowle · be natures excitacyon̄
To youre domynacyon̄
Ffor all creaturis in you don affye
and myche more owe I · youre moder be alye
syn ye wern born god · and man of my bodye
to desyre yowre presens · that were oure ferste[6] formacyon̄.

[1] A smear of later ink over *se*.
[2] The *s* is incomplete and the *e* is written over an erasure.
[3] Some word has been erased after *fise*.
[4] The *yed* is written over an erasure.
[5] An extra stroke of the *u* before *c* is perhaps cancelled.
[6] The *s* is written over some correction.

Sap*ient*ia

¶ My suete moderis preyere on to me doth assende
here holy herte and here love · is only on me
Wherfore aungyl to here thou schalt now dyssende
seyinge here sche shal comyn to myn eternyte.

Fo. 216 ¶ myn habundau*n*t mercy · on here I extende
resseyuy*n*ge here to joye · from worldly p*er*plexite
and in tokyn ther of this palme now pretende
Seyinge here sche fere no man*er* [1] of diu*er*cyte.

Angelus i[

By youre myth I dissende to youre moder in v*ir*ginite.

Ang*el*us ij[

Ffor qwyche message injoyeth the hefnely co*n*sorcyte.

*hic discendet angelus ludent*ibus [2] *cithar*is [2] *et dicet marie*

p*rim*us A[ngelus

¶ Heyl excellent prynces · mary most pure
Heyl radyant sterre · the su*n*ne is [3] not so bryth
Heyl moder of m*er*cy and mayde most mure
the blessyng that god yaf Jacob vp on you now is [3] lyth.

Maria

Now wolcom bryth berde · goddis au*n*gel I seu*er* [4]
ye ben messager of all myhty · wolcom wyth my myhtis
I beseke you now say me · vp-on youre hie nortur
What is the very name · that to youre p*er*sone dith is.

Ang*el*us

α What nedith you lady my name ben desyrand.

Maria

A yis g*ra*cyows au*n*gyl I beseke you requyrand.

Ang*el*us

¶ My name is gret and m*er*veylous · treuly you telland
the hye god youre sone abidyth you in blis
the thrydde day hens · ye schul ben expirand
and assende to the presence · there my god youre sone is.

Ma[ria

Mercy and grom*er*cy god now may I be seyand
thankyng you suete au*n*gyl for this message i-wys.

[1] MS. *man̄*. [2] MS. *ludent̄ cithar̄*.

[3] *is* written over the line; originally written after *bryth* and *lyth* respectively and erased.

[4] MS. *sen̄* or *seuer*; cf. *Seuere*, Fo. 221, l. 411.

An[gelus

In tokenyng where-of lady I am here presentand
A braunce of a palme · owth of paradis com this
α before youre bere god biddith it be bore.

Mari[a

now thanke be to that lord · of his mercy euermore.

Angel[us

¶ yowre meknesse youre lovnesse and youre hie lore
is most acceptable in the trynite syth
youre sete ryall in hefne apparaled is thore
now dispose yow to deye · youre sone wyl thus rith.

Mar[ia

Fo. 216v I obbeye the commaundement · of my god here before
but on thyng I beseke · that lord of his myth
that my brether the appostelis · myht me be before
to se me and I hem · or I passe to that lyth
α But they ben so deseverid · me thynkyth it nyl be.

Angelus

A yis lady inpossible to god nothyng trowe ye.

¶ Ffor he that sent Abbacuc with mete to babylonye from Jure
In to the lake of lyonys to danyel the prophete
b Se the same myht god make may the appostolis here mete
a be an her of his hed lo · so myhty was he [1]

¶ And therfore abasche you not lady · in yowre holy mende.

Maria

no more I do glorious aungyl in kynde.

¶ also I beseke my sone · I se not the fende
What tyme outh of this word · I schal passe hens
his horible lok wold fere me so hende
ther is no thyng I dowte · but his dredfull presens.

Angelus

What nedith [2] it to fere you empres so hende
syn be the fruth of youre body · was convycte his vyolens
that horible serpent · dar not nyhyn youre kende
and yowre blosme · schal make hym recistens
that he schal not pretende
Desyre ye outh ellys now rythis.

[1] So written in reverse order and so corrected in MS.
[2] *yow lady* first written after *nedith* and crossed through.

Maria

nouth but blessyd be my god in his myhtys.

Ange*lus*

to yow I recomaunde me than · moste excellent in sithis
and wyth this ageyn[1] to god I assende.

hic ascendit[2] *angelus.*

Maria

¶ Now lord thy swete holy name · wyth lovnesse I blysse
of qwyche hefne and erthe · eche tyme pshalmodyeth
that it lykyth youre m*er*cy[3] · me to you to wysse
my sympil sowle in serteyn · youre name magnefyeth
Now holy maydenys the se*r*uauntis of god as I gysse
I schal passe from this world · as the aungyl se*r*tefyeth
therfore to my sympil habitacyoñ · I telle you now this
I p*ur*pose me to go · besekyng yow replyeth
Fo. 217 α And assedually wachith me be dayes and nythis.

Pr*i*ma virgo

¶ We schal *gra*cyous lady · wyth alle oure mythis
schal ye from vs passe swete sonne of socoure
that are oure sengler solas · radyant in youre lythis
youre peynful absence · schal make me doloure.

virgo se*cun*da

Moste excellent princes in all̃ vertu that is[4] dith
alle hefne and erthe · lady you doth honure
We schal wachyn and wake as oure dewe *and*[5] ryth
In-to the tyme ye passe to that hye toure
with[6] [

Ma[ria

God tha*n*ke you and so do I
now I wyl dispose me to this Jurne redy
so wolde god my brether were here me by
To bere my body · that bare jhesu oure savyoure.

hic subito apparet sanctus *Iohannes euangelista ante porta*m *marie.*

Joha*nn*es

¶ A myrable god meche is thy myth[7]
many wonderis thou werkyst evyn as thi wyll̃ is

[1] This *e* is corrected from an *a*.
[2] The *i* may have been written over an *e*.
[3] A miswritten letter crossed through before *mercy*.
[4] *is* written above the line, having been first written after *dith* and erased.
[5] *and* written above the line, an original *is* having been erased after *ryth*.
[6] Some word (? *honure*) rhyming with *savyoure* cut away here.
[7] Some word (? *now*) is erased after *myth*.

In pheso I was prechyng · a fer contre ryth[1]
and by a whyte clowde · I was rapt to these hyllys
here dwellyth *cr*istis moder · I se wel in syth.[1]
Sum m*er*veylous message is[2] comyñ that mayde tyll
I wyl go saluse that berde that in vertu is[2] moste brith
and of my sodeyn comyng · wete what is[2] the skele.

hic pulsabit super portam intrante domum marie sibi[3] *dicente*

℣ heyl moder mary mayden perpetuall.

Maria

¶ A wolcome mayde Joh*a*n · wyth all myn h*er*te in specyall
Ffor Joye of youre p*re*sence myn herte gynnyth sweme
thynke ye not Joh*a*n how my child eternall
When he hynge on cros · sayd vs this teme
lo here thy sone woma*n* · so bad he me you call
and you me moder · eche othir to queme
He betok you the gou*er*nayl there of my body terestyall
on mayde to another as convenyens wold seme
Fo. 217v ℣ and now that gr*a*cyows lord · hath sent me yow sone.

Joh*a*nnes

¶ Now good fayr lady · what is ther to done
tellyth the cause why I am heder sent.

Maria

swete sone Joh*a*n so wyll I a-ñone
oure lord god sent to me an a*u*ngyl[4] that glent
and sayde I schulde pass hens · where thre were in one
tho I askyd the au*n*gyl to haue you present.

Joh*a*nnes

A[5] holy moder schul ye from[6] vs gone
My brether of this tydyngis sore wyl repent *þt ȝe schuld ben*
eu*er* trybulacyoñ lord meche þu vs sendyst *Absent*[7]

[1] Some word (?*now*) is erased after *ryth* and *syth*.

[2] The *is* on each of these lines is written as a correction above the lines, having been originally written at the end of the lines and erased.

[3] MS. *s* with overwritten *i*.

[4] An original *e* changed to *y*.

[5] A small *a* changed to a large.

[6] *fron* corrected to *from*.

[7] This, the missing ninth line of the stanza, is written in the right-hand margin in a different hand—apparently that of the scribe of the rest of the MS. The same words were written in the opposite margin by the scribe of this play, and crossed through in red ink—*ye schulde . . . bsen . . .* is legible.

b and now oure Ioye thy moder to take thou pretendist[1]
a thou oure mayster and oure comfort from[2] us ascendist
thanne all oure comfort is from us detent
α but what seyde then[3] aungyl moder on-to you more.

Maria

¶ he brouth me this palme from my sone thore
qwyche I beseke as the aungyl me bad
that a-forn my bere · by you it be bore
saynge my dirige · devouthly and sad
α Ffor Johan I haue herde the Jewys · meche of me spelle.

Johannes

A good lady what likyth it you to telle.

Maria

¶ Secretly they ordeyne in here conseytis felle
When my sowle is paste where god is liste[4] is
to brenne my body · and schamly it quelle
For Jhesu was of me born · that they slew with here fistis
And therfore I beseke you Johan · both flech and felle
Helpe I be beryed · for yn yow my tryst is.

Johannes

Ffere yow not lady · for I schal wyth you duelle
wolde god my brether were here now and wyst this.

hic subito omnes apostoli congregentur ante portum[5] *mirates.*

Petrus[6]

¶ A holy brether wyth grace · be ye met here now
lord god what menyth · this sodeyne congregacyon
now swete brother powle wyl ye take this vp-on yow
preye to god for vs all · we may have relacyon.

Paulus

Fo. 218 Good brother[7] peter[8] how schuld I here pray now
that am lest and most vnworthy of this congregacyon[9]
I am not worthy to ben clepyd apostle sothly I say yow

[1] So written in reverse order and so corrected in MS.
[2] So in MS. for *from*. [3] So in MS.
[4] *Wyth* first written and crossed through in red ink; *liste* written above the line by the scribe.
[5] So in MS.
[6] *Petrus* written as name of speaker against preceding stage direction and crossed through.
[7] The *e* is written in between *h* and *r* as if a correction.
[8] *Powle* first written and crossed through. [9] MS. *congregacyon*.

Ffor as a woodman ageyn holy cherche I mad persecucyon
℣ but neuertheles I am the grace of god in that þat[1] I am lo.

Petrus

A gret is youre lownesse powle brother euer-mo.

Paulus

¶ the keyes of hevene peter · god hath you betake[2]
and also ye ben peler of lith · and prynce of vs all
it is most sittyng to you this preyere to make[2]
and I vnworthy wyth yow · preyen here schall.

Petrus

I take this vp-on me poule for youre sake[2]
now almythty god that sittiste · aboue cherubyn halle
In sygne of thyn holy cros · oure handis we make[2]
besekyng thy mercy · may vp-on vs falle
℣ And why we ben thus met yif it lyke vs lare.

Johannes

A holy brether alle welcom ye are

¶ Why ye be[3] met here I schal you declare
Ffor mary goddys moder by message is sent
that from this wrechid world · to blysse sche schal fare
and at here deying sche desyryth to haue vs present.

Petru[s

A brother Johan we may syhyn and care
yif it displese not god · for these tydyngis ment.

Paulus

Fforsothe so we may hevyin euermare
that oure moder and oure comfort schuld ben vs absent
℣ but neuertheles the wyl of god fulfyllid mot be.

Johannes

¶ that is wel seyd poule but her-of be-war ye
that non of you for here deth schewe hevy speche
Ffor a-non to the Jewys it schuld than notyd be
that we were ferd of deth and that is[4] a-geyn that we teche
Ffor we seyn all tho belevyn in the hol Trynyte
they schul ever leve and nouth deye this truly we preche
And yif we make hevynesse for here than wyl it seyd be

[1] The thorn letter þ is used here for the only time in the MS. except in two notes on Ff. 144ᵛ and 145; the form *y* is otherwise used.

[2] Some erasure (? *now*) has been made at the end of each of these lines before the rhyme lines were drawn; cf. ll. 360, 2.

[3] *sent* first written after *be* and crossed through.

[4] Omitted and written over the line.

lo yone prechouris to deye · they fere hem ful meche
Fo. 218v α And therfore in god now beth glad euerychon̄.

Petrus

¶ We schal don as ye sey vs holy brother Johan
now we beseke you let vs se · oure[1] moder marie.

Johannes

now in goddys name to here[2] than all let vs gon
Sche wyl ben ful glad to se · this holy companye.

Petrus

Heyl moder and maydyn · so was neuer non
but only ye most blissid treulye.

Paulus

heyl incomparabil quen · goddis holy tron
of you spreng salvacyon̄ · and all oure glorye
heyl mene for mankynde · and mendere of mys[3].

Maria

¶ A wyth all̄ myn hol herte brether ye are wolcom i-wys
I beseke you now to telle me · of youre sodeyne metyng.

Petrus

In dyueris contreys we prechid · of youre sone *and* his blis
Diueris clowdys eche of vs was · sodeynely curyng
w[4] in on were brouth before youre yate here i-wys
the cause why no man cowde telle of oure comyng.

Maria

now I thanke god of his mercy · an hy merakle is this
now I wyl telle yow the cause · of my sonys werkyng
α I desyrid his bodily presence to se.

Johannes

no wonder lady · thow so dedo ye.

Maria

¶ Tho my sone jhesu · of his hye pete
sent to me an aungyl · and thus he sayd
that the thredde nyth I schuld assende to my sone in deite
thanne to haue youre presence brether · hertly I prayed
And thus at my request · god hath you sent me.

Petrus

Wys gracyous lady · we are ryth wel payed.

Maria

blissid brethere I beseke you than tent me

[1] A capital *M* crossed through after *oure*.
[2] *let* first written and crossed through after *here*.
[3] A paragraph sign has been erased at the beginning of the line.
[4] So in MS. for *we*.

now wyl I rest me in this bed · that for me is rayed
℟ Wachith me besily wyth youre laumpys and lithtis.

Paulus

We schal lady redy all thyng for you dith is.

Maria

¶ now sone schul ye se what god is myth is
my flech gynnyth feble be nature.
hic erit decenter ornatus in lecto.[1]

Petrus

Fo. 219 Brether eche of you a candele takyth now rithis
And lith hem in haste whil oure moder doth dure
and bisyli let vs wachyn in this virgyne sythis
That when oure lord comyth in his spoused pure
he may fynde vs wakyng ; and redy wyth oure lithtis
for we knowe not the hour of his comyng now sure
℟ and yn clennesse alle · loke ye be redy.

Maria

¶ A swete sone Jhesu now mercy I cry
ouer alle synful thy mercy let sprede.
hic dissendet dominus cum omni celesti curia et *dicet*

Dominus

the voys of my moder me nyhith fulny
I am dyssend on to here of whom I dede sede.
hic cantabunt organa.

Maria

¶ A wolcom gracyous lord · Jhesu sone and god of mercy
an aungyl wold a ssuffysed me hye kyng at this nede.

Dominus

In propure persone moder I wyl ben here redy
Wyth the hefnely quer yowre dirige to rede
℣ Veni tu electa mea *et* ponam in te thronum meum
quia concupiuit rex speciem tuam.

Maria

℣ Paratum cor meum deus paratum cor meum
cantabo et psalmum dicam domino.

Apostoli

℣ hec est que nesciuit thorum in delictis
habebit requiem in respectu animarum sanctarum.

Maria

℣ Beatam me dicent omnes generaciones
quia fecit michi magna qui potens est *et* sanctum nomen eius.

[1] This stage direction is not underlined in red.

Dominus

℣ Veni de libano sponsa mea veni Coronaberis.

Ecce venio quia in capite libri scriptum est de me
vt facerem voluntatem tuam deus meus
quia exultauit spiritus meus in deo salutari meo [1].

hic exiet anima marie de corpore in sinu dei.

Dominus.

Fo. 219v ¶ Now com my swete soule in clennesse most pure
and reste in my bosom [2] brihtest of ble
alle ye myn apostelis · of this body taketh cure
In the valle of Josephat · there fynde schul ye
A grave new mad for maryes sepulture
there beryeth the body wyth all youre solempnite
and bydyth me there stylle thre dayes severe [3]
and I schal pere ageyn to yow · to comfort your aduercyte
Wyth this swete soule now from you I assende.

Petrus

In oure tribulacyones [4] lord thou vs defende
We haue no comfort on [5] erthe · but of the alon
O swete soule of mary prey thy sone vs defende
haue mynde of thy pore brether · when thou comyst to þi tron.

Chorus martyrum

℣ Que est ista que assendit de deserto
deliciis affluens innixa super dilectum suum.

Ordo angelor[um

℣ Ista est speciosa inter filias Jerusalem sicut vidistis eam
plenam caritate *et* dilectione sic que in celum gaudens suscipitur
et a dextris filii in trono glorie collocatur.

hic cantabit omnis celestis curia.

Prima virgo *

¶ Now suster I beseke you · let vs do oure attendaunce
and wasche this gloryous body · that here in oure sith is
as is the vse among vs wyth-outyn ony varyaunce
now blessid be this persone that bar god of mythtis.

[1] MS. apparently *mes.*
[2] *brist* miswritten after *bosom* and crossed through.
[3] So in MS. for *seuere*? = *sure*, rhyming with *pure, cure, sepulture.*
[4] MS. *tribulacyoñs.* [5] Or *in.*
* *prima virgo* is written as name of speaker against the preceding stage direction and crossed through in red.

Secunda virgo

I am redy suster wyth all̃ myn hol affyaunce
to wesche and worschepe · this body so brith is
alle creaturys therto owyn dew obeschaunce
ffor this body resseyved · thē holy gostis slithtis.

et osculabunt corpus marie.

Johannes

¶ Now holy brother peter · I hertely you pray
to bere this holy palme · before this gloryous body
Ffor ye ben prince of apostelis · and hed of oure fay
therfore it semyth you best to do this offis treuly[1].

Petrus

Fo. 220 Sere and ye slept on cristis brest · seyng all̃ celestly
ye are goddis clene[2] mayde · wyth-outyn ony nay
this observaunce is most like · you to do dewly
Wherfore tak it vpon you · brother we pray.
α and I schal helpe for to bere the bere.

Paulus[3]

¶ and I peter wyth oure brether in fere
this blessid body schal helpe to the ground
this holy cors now take we vp here
Seyng oure observaunce · wyth devouth sound.

hic portabunt corpus versus sepulturam cum eorum luminibus.

Petru[s

℣ Exiit israel de egipto · domus iacob de populo barbaro. Alleluia.

Apostoli

℣ Ffacta est iudea sanctificacio eius israel potestas eius. Alleluia.

*hic angeli dulciter cantabunt in celo · Alle*luia.

Episcopus

¶ herke sere princys · what noyse is all̃ this
the erthe and the eyer · is ful of melodye
I herde neuer er · swyche a noyse now i-wys
con ye outh say · what they signefye.

primus princeps

I not be my god that of myht meche is
What-sumeuer they be · hougely they crye
I am aferd[4] there wyll̃ be sum thyng a-mys
It is good prevely among vs we spye
wyth-owte.

[1] *tru* written before *treuly* and crossed out. [2] The *l* corrected from an *h*.
[3] Name not looped in red; perhaps added in a different ink.
[4] The *a* is squeezed in between the *m* of *am* and the *f* of *ferd*.

Secundus princeps

Now I haue levyd this thre skore yer
but sweche another[1] noyse · herd I neu*er* er
myn herte gynnyth ogyl.· and quake for fer
there is su*m* newe sorwe · sprongyn I dowte.

*Terci*us princ[*eps*

¶ ya that there is sothly I say yow
the p*ro*phetis moder[2] mary is ded
the disciplis here beryn in gret aray now
and makyn alle this m*er*the in spyth of oure hed.

*Epi*scopus

ffy on yon[3] lousy doggys · they were bett*er* nay[4]
outh harrow · the devyl is in myn hed
ye dodemvsyd prynces · faste yow aray[4]
or I make avow · to mahound youre bodyes schul blede
Fo. 220v Now that quene is ded
ye coward knytys in plate
and ye tormentours · thryfe schul ye late
Ffaste harlotys · go youre gate
and brynge me that bychyd body I red.

Primus princeps

¶ dowte you not sere byschop in peyne of repref
We schal don schame to that body · *and* to tho prechours.

Secundus

Sere I schal geyne tho glabereris or gramly hem gref
tho teynt tretouris schul tene · yif my loke on hem louris.

*Terci*us *princeps*

To hurle wyth tho harlotys · me is ful lef
I schal snarle[5] tho sneveleris · wyth rith scharp schowris.

*Epi*scopus

hens than a devylis name · and take me that thef
and brnge[6] me that bygyd body · evyn to-fore these touris
and here disciplis ye slo
hye you hens harlotys at-onys
the devyl boyes mot breke youre bonys
Go stent me yone body wyth youre stonys
Outh harrow · al wod now I go.

[1] *another* first written and crossed through.
[2] *is* first written after *moder* and crossed through.
[3] Or *you*. [4] Some erasure at the end of these two lines; cf. ll. 216, 218, 220, 222.
[5] *snrle* first written and crossed through. [6] So in MS. ? bringe.

Secundus princeps

hic discendunt principes cum suis ministris vt feroci percutientes petras cum eorum capitibus.

¶ What devyl where is this mene
I here · here noyse · but I se ryth nouth
allas I haue clene lost my poste
I am ful wo · mad is my þowth.

Tercius princeps

I am so ferd I wold feyn fle
the devyl hym spede · hedyr me brouth
I renne I rappe · so wo̅ is me
Wyndand wod wo hath me wrouth
To deye I ne routh.

Primus princeps

A cowardis vpon you now fy
are ye ferd of a ded body
I schal sterte ther-to manly
alle that company fere I ryth nouth.

Fo. 221 *hic saltat insanus af*[1] *feretrum Marie* et *pendet per manus.*

¶ Allas my body is ful of peyne
I am fastened sore to this bere
myn [2] handys are ser · bothe tweyne
o pet*er* now prey thy god for me here
In cayfas halle · when thou were seyne
And of the pet*er* a mayde · acusid there
I halpe the tho · now helpe me ageyne
that I were hol · outh of this fere
sum medycyn̄ me lere.

Petrus

I may not tend to the sere at this ho*ur*
Ffor ocupacyon̄ of this body of hono*ur*
but neu*er*theles · beleue in Jhesu criste oure savey*our*
and that this was his moder that we bere on bere.

¶ I beleue in Jhesu mannys saluacyon̄.[3]

Petrus

In goddis name go dou*n* than and this body honure.

[1] So in MS. [2] A miswritten word (*hōdys*?) crossed through after *myn*.
[3] No name of speaker for the speech in MS.

Primus princeps

now mercy god and gromercy of this savacyoñ
In Jhesu and his moder to beleve euer I seuere.

Petrus

Than take yone holy palme · and go to þi nacyoñ
and bid hem beleve in god yif they wyl be pure
and towche hem ther wyth both hed · hand and facyoñ
and of her sekenesse · they schal have cure
and ellis in here peynys indure.

Primus princeps

Gromercy holy fader peter
I schal do as ye me teche her
thankyng god euer in my speche her
Wyth hye repentaunce · and herte most mure.

hic portabunt feretrum ad locum sepulture.

Petrus

¶ Now holy brether this body let vs take
and wyth alle the worschepe we may ley it in the graue
kyssyng it alle atonys · for here sonys sake
now insence ye · and we schal put here in this cave.

hic ponent corpus in sepulcrum insensantes et *cantantes.*

Johannes

Fo. 221v ¶ De terra plasmasti me *et* carne induisti me
redemptor meus domine resuscita me in novissimo die.
Now god blysse this body · and we oure synge make

hic vnanimiter benedicent corpus · In nomine patris *et* filii *et* spiritus sancti.

the fruth that it bar oure soules schal saue
Now reste we vs brether[1] vp-on this pleyn lake
tyl from oure god and oure lord · tydyngis we haue
Here must we belave.

Paulus

so muste we Johan as ye say
thanne byde we here and pray
besekyng hym of comfort taht best may
restyng here abowtyn this graue.

[1] Or *brother.*

Primus princeps

hic vadit princeps ad Iudeos cum palma.

¶ ye Jewys that langour in this gret Infyrmyte
belevyth in crist Jhesu and ye schal haue helthe
throw vertu of this holy palme · that com fro the trinyte
yowur sekenesse schal aswage · and restore yow to welthe.

Secundus princeps

I beleve in crist Jhesu · goddis sone in vnyte
and forsake my mavmentryes · fals in here felthe

hic tangat credentes cum palma et sanati sunt.

A I thanke the gracyous lord · and thy moder of pete
now are we hol of oure seknesse · and of oure foul belthe.

Tercius princeps

What harlotys forsake oure lawe.

Secundus princeps

So hald I best the do.

Tercius princeps

hens fro me in the develis name ye go
I deye outh outh harro
the wylde develys · mot me to drawe.

Primus demon

¶ herke belsabub and belyal sere sathan in the herne
vs fettyn oure servauntis to this presoñ
blow flamys of fer to make hem to brenne
mak redy ageyn we com to this demon.

Secundus demon

Ffaste for tho harlotis now let vs renne
to caste hem in this pet here that depe is adoñ
they schul brenne and boyle and chille in oure denne
go we now a dewelys name as faste as we moñ
Harrow harrow · we com to towñ.

Fo. 222 Primus demoñ

Drag we these harlotis in hye
In to the pet of helle for to lye.

ij^us demoñ

Gowe now helle houndis[1] ye crye
Sere sathan may heryn oure soñ.

[1] MS. *hoñdis*. The similar flourish on the rhyme words *presoñ, adoñ, moñ, soñ* in this stanza might also mark a contracted *u*, but it occurs also in *towñ* and not in *demon* the other rhyme words.

Dominus

¶ Now aungyl and alle this court celestyall
In to herthe now discendith wyth me
to reyse the body of my moder terestyall
and bryng we it to the blysse of my deyte
æ assent ye here to now the vnyte.

Angeli

ya for yowre hye mercy lord · al hefne makyth melode.

hic discendit et venit ad apostolos dicens Dominus

¶ Pes be to yow alle · my postelis so dere
lo me here yowre lord · and youre god now rythtis.

Petrus

A wolcom criste oure comfort · in thy manhed clere
gret merveylous god · mekyl now thy myth is.

Dominus

What worschepe and grace · semyth you now here
that I do to this body · mary that hythtis.

Johannes

lord as thou rese from deth · and regnyst in thyn empere
so reyse thou this body · to thy blysse that lyth is
vs semyth this ryth is.

Mychael

ya gloryous god · lo the sowle here prest now
to this blissid body · likyth it you to fest now
hefne and erthe wold thynke this the best now
In as myche as sche bare you god in youre mythtis.

hic vadit anima in corpus marie.

Dominus

¶ Go thanne blyssid soule to that body ageyn[1]
arys now my dowe · my nehebour and my swete frende
tabernacle of Joye · vessel of lyf · hefnely temple to reyn
ye schal haue the blysse wyth me moder · that hath non ende
Ffor as ye were clene in erthe · of alle synnys greyn
so schul ye reyne in hefne clennest in mend.

Maria

A endles worchepe be to you Jhesu · relesere of peyn
I and alle erthe may blisse ye com of owre kend
Fo. 222v Lo me redy wyth you for to wend.

Dominus

A-bouen hefnys moder assende than we
In endles blysse for to be.

[1] This *e* has been corrected from an *a*.

Michael

Hefne and erthe now injoye may ye
Ffor god throw mary is mad mannys frend
Et hic assendent in celum cantantibus organis.
¶ Assu*m*pta es maria in celu*m*.

Do*min*us

Yow to worchepe moder · it likyth the hol trinyte
Wherfore I crowne you here · in this kyndam of glory
of alle my chosyn · thus schul ye clepyd be
qwen of hefne · and moder of mercy.

Michael

Now blysid[1] be youre namys we cry
ffor this holy assu*m*pcyon̄ · alle hefne makyth melody.

¶ Deo gracias.

The remainder of Fo. 222ᵛ—4¾ inches—left blank and Fo. 223. On Fo. 222ᵛ *Deo gratias* enclosed in flourished lines is scribbled in another hand. On Fo. 223 are the scribbled words: 'lo me redy with̄ wᵗ yow to wend'. Cf. line 489.

¶ hic incipit dies iudicii e*t Ihesu descendente cum Michaele* et
Fo. 223ᵛ[2] *Gabriele Archangelis* et *Michael dicet* etcetera[3]

¶ Michael

[marked 220]

SVrgite ⁊ All̄ men Aryse
venite Ad judicium
Ffor now is sett þe hyȝ justyce
And hath Assygnyd þe day of dom̄
Rape ȝow redyly to þis grett Assyse
bothe grett *and* small̄ All̄ An su*m*
And of ȝo*ur* Answer*e* ȝow now Avyse
What ȝe xal sey · whan þ*at* ȝe cu*m*
ȝowr*e* Ansuer*e* ffor to telle
Ffor whan þ*at* god xal ȝow appose
ther is non helpe of no glose
the trewth̄ fful trewlye he wyl tose
And send ȝow to hevyn or helle.

Gabryell̄

¶ Bothe pope[4] prynce and prysste[5] wit*h* crowne
Kynge *and* caysere *and* knyht*ys* kene

[1] The third letter is a *y* written over an *s* or vice versa.
[2] Original handwriting resumed.
[3] Title and stage direction written as one in the MS.
[4] This word is written in larger form.
[5] *prynce* first written and corrected.

Rapely ȝe renne ȝ*our* resonys to rowne
Ffor this xal be þ*e* day of tene
Nowther por*e* ne ryche of grett renowne
ne all þ*e* develys in helle þ*at* bene
Ffrom þis day ȝow hyde not mowne
Ffor all ȝ*our* dedys her*e* || xal be sene
Opynly in Syght
Who þ*at* is fowndyn in deedly gylte
he wer*e* bettyr to ben hylte
in hendeles helle he xal be spylte
his dedys his deth xal dyght.

Fo. 224 *Omnes resurgentes subtus terram clamauit*[1] ha aa · ha aa · ha aa. || *Deinde surgentes dicat*[1] ha aa etcetera.

¶ Ha aa cleue a-sundyr ȝe clowdys of clay
A-sundyr ȝe breke *and* lete vs pas
now may our*e* songe be wele-Away
þ*at* evyr we synnyd in dedly trespas.

Omnes demones clamant[2]

Harrow *and* owt what xal we say
harrow · we crye owt And Alas
Alas harrow is þis þ*at* day
to endles peyne þ*at* vs must pas
Alas harrow *and* owt we crye

Omnes anime resurgentes dicant etcetera

A mercy lorde ffor our*e* mysdede
And lett þ*i* mercy sprynge *and* sprede
but alas we byden in drede
It is to late to Aske mercye.

Deus

¶ Venite benedicti[3] || my bretheryn all
Patris mei || ȝe childeryn der*e*
Come hedyr to me to my*n* hyȝ hall
All þ*o* my*n* suterys *and* servaunt*ys* be[4]
All þo ffowle wyrmys ffrom ȝow ffalle
W*ith* my ryght hand I blysse ȝow her*e*
my blyssynge burnyschith ȝow as bryght as berall

[1] So in MS. [2] MS. *clamant*. [3] Or *beneditti*.
[4] So in MS. for *were*.

As crystaⁿ clene it clensyth ȝow clere
Aⁿ ffylth ffrom ȝow ffade
Petyr to hevyn ȝatys þou wende *and* goo
þe lokkys þou losyn *and* hem vndo
my blyssyd childeryn þou brynge me to
here hertys for to glade.

Fo. 224v

Petrus

¶ The ȝatys of hevyn I opyn þis tyde
Now welcome dere bretheryn to hevyn i-wys
Com̃ on *and* sytt on goddys ryght syde
Where myrthe *and* melody nevyr may mys.

Omnes saluati

On kne we crepe we gon we glyde
to wurchepp oure lorde þat mercyfful is
Ffor thorwe his woundys þat be so wyde
he hath brought us to his blys
holy lorde we wurcheppe þe.

Deus

Welcome ȝe be in hevyn to sitt
wel cum fro me xul ȝe nevyr flitt
so sekyr of blys ȝe xul be ȝitt
to myrth *and* joye welcum ȝe be.

Anime dampnandum[1]

¶ Ha · Ha · mercy mercy we crye *and* crave
A mercy lorde for[2] oure mysdede
A mercy mercy we rubbe we rave
A help us good lord in þis nede.

Deus

How wolde ȝe wrecchis Any mercy haue
Why Aske ȝe mercy now in þis nede
What haue ȝe wrought ȝour sowle to saue
to whom haue ȝe don̄ Any mercyful dede
Mercy for to wynne.

Primus diabolus

Mercy nay nay they xul haue wrake
And þat on here fforehed[3] wyttnes I take
Ffor þer is wretyn with letteris blake
Opynly aⁿ here synne.

[1] MS. *dāpnādu*, the final *u* with circumflex and dot.
[2] *ore* miswritten and crossed through after *for*.
[3] The *r* is blotted.

Deus

Fo. 225 ¶ To hungry *and* thrusty þat Askyd in my name
[The number is written on a patch in the paper.] mete *and* drynke wolde ȝe ȝeve noȝ
Of nakyd men had ȝe no shame
ȝe wold nott vesyte men in no p*re*son
ȝe had no pete on seke nor lame
Dede of mercy wold ȝe nevyr don
Vn-herborwed men ȝe servyd þe same
to bery the deed por*e* man? wold ȝe not gon
These dedys doth ȝow spylle
ffor ȝour*e* love was I rent on rode
and for ȝour*e* sake I shed my blode
Whan I was so mercyfull *and* so gode
Why haue ȝe wrought aȝens my wylle.

2us diabolus

¶ I ffynde here wretyn in þi*n* fforheed
þ*ou* wor*e* so stowte *and* sett in pryde
þ*ou* woldyst not ȝeve a por*e* man breed
but ffrom þ*i* dor*e* þ*ou* woldyst hy*m* chyde.

3us diabolus

And in þ*i* face here do I rede
þ*at* if a thrysty man com any tyde
Ffor thrust þow he xulde be deed
drynk ffrom hy*m* þ*ou* woldyst evyr hyde
On covetyse was all thy thought.

1us diabol*us*

In wratth þ*i* neybor*e* to bakbyte
them for to hangere was þ*i* delyte
þ*ou* were evyr redy them to endyte
On þe seke man rewyst þ*ou* nought.

2us diabolus

Fo. 225^{v} ¶ Evyr-mor on Envye was All þi mende
þ[*ou*][1] woldyst nevyr vesyte no p*re*soner
to All þ*i* neybor*ys* þ*ou* were vnkende
þ*ou* woldyst nevyr helpe man in daunger.

3us diabol*us*

The synne of slauth þ*i* sowle xal shende
masse nor*e* mateynes woldyst þ*ou* non here
to bery þe deed man þ*ou* woldyst not wende.

[1] The over-written letter is blurred by a stain, of which there are many on this page.

þ*er*fore þ*ou* ꝫalt to endles ffere
to slowtħ þ*ou* were ful prest.

i^us diabol*us*

Thou haddyst rejoyse in glotonye
In dronkesheppe *and* in rebawdye
Vnherborwyd w*ith* velonye
þ*ou* puttyst from here rest.

2us diabol*us*

¶ Sybile sclutte[1] þ*ou* ssalte sewe
Aƚƚ ȝ*our* lyff was leccherous lay
to aƚƚ ȝ*our* neybor*ys* ȝe wore a shrewe
aƚƚ ȝ*our* plesauns was leccherous play
Goddys men ȝe lovyd but fewe
nakyd men *and* ffebyl of array[2]
ȝe wolde nott socowr*e* w*ith* a lytel drewe
nott w*ith* A thred þ*e* soth to say
Whan they Askyd in godys name.

O*mn*es da*m*pnandi

A mercy lord mekyl of myght
w*e* Aske þ*i* mercy *and* not þ*i* ryght
not after our*e* dede so us quyth[3]
we haue synnyd we be to blame.

Deus

The rest is missing, this page forming the last of the W quire.

[1] The *l* in this word is faint, only just legible.
[2] *ray* first written and *ar* added above the line. [3] The final *h* is blotted.

Scribbled on right-hand margin in (?) contemporary hand—1. at*que*. 2. I must go to þ*e* most.

LIST OF PROPER NAMES
OCCURRING IN THE *LUDUS COVENTRIÆ*

Aaron, 340.
Abacuch, 60. Habakkuk.
Abbacuc, 359.
Abdias, 60. Obadiah.
Abel (Abelle, Abeel, Abeell), 2.
Abias, 59. Abia (Matt. i. 7).
Abraham, 3.
Abyacar, 4. Abiathar or Abiacar pontifex (*De Nativitate S. M.*).
Abysakar, 83. Isachar reading of some MSS. for Abiathar (*De Nat. S. M.*).
Achas, 61. Achaz (Matt. i. 9).
Ada, 29 (note). (Gen. iv. 19.)
Adam, 1.
Affraunt, 313. Pilate's 4th knight.
Aggeus, 61. Haggai.
Almonye, 198. Germany (Almayne in *C. of P.* list).
Alpheus, 62 (note). (Matt. x. 3.)
Amon, 61. (Matt. i. 10.)
Amorawnt (Ameraunt), 313. Pilate's 1st knight (cf. Poem on the Resurrection, MS. Ashmole 61).
Amos, 147.
Andreas, 250.
Andrewe, 269.
Anna, prophetissa, 164.
Annas, 230.
Anne, 63 (note).
Apocriphum, 354.
Aragon, 198.
Aran, 37 (note). Haran (Gen. xi).
Archage, 153, 198. Realm of Jasper and country seen from the Mount (cf. Artage apparently for Arcadia in *Parl. of Three Ages*, l. 347. Achaia and Arcadia occur together in geographical lists. 'Ibi est Achaia, ibi est Arcadia.' Honorius Augustodunensis *De imagine mundi*; cf. *Rel. Ant.* i, p. 272, and MS. Arundel 123).
Archas, 198. Country seen from the Mount (see last note).
Arfaxat, 37 (note). Arphaxad (Gen. xi).
Arfaxat (Arphaxat), 313. Pilate's 2nd knight (MS. Ashmole 61, Arfax).
Arfexe, 231. Messenger of Annas.
Artyse, 292. Pilate's servant.
Asa, 59. (Matt. i.)
Asmaria, 62 (note). Mother of Joachim—no authority has been found for this name. Esmeria is the name of Joachim's sister-in-law in *Legenda aurea*.

Babolony, 198.
Babylony, 74.
Bakbytere, 125. Also a character in *Castle of Perseverance*.
Balaam, 147.
Baltazare, 152. 1st king (of Saba).
Barpanter, 62 (note). Father of Joachim (see *Legenda aurea*, cap. 131).
Barrabas, 12.
Bartholomeus, 350.
Baruk, 61. Baruch.
Bedleem, 136. Bethlehem.
Bedlem jude, 283.
Belsabub, 193. Beelzebub.
Belyaff (Beliaff), 194. Belial.
Belyard, 193. Name of a devil (mistake for Belyaff?).
Bertylmew, 270. Bartholomew.
Bertylmewe þe bochere, 123.
Betany, 261.
Bette þe bakere, 123.
Bettrys Belle, 123.
Boosdras, 148, l. 62 (? Is. lxiii: 'Who is this that cometh with dyed garments from Bozrah').
Boosras, 146. 1st shepherd.
Boutyng þe brewstere, 123.

Calsydon, 244. (?)
Caluerye (Kalvarye), 294.
Caton, 178. Catonis Disticha.
Cavdas, 269. Candace.
Caym, 2.
Caynan, 31 (note). (Gen. v.)
Cayphas (Cayfas), 10.
Cenacle, 15. Upper Chamber (Luke xxii. 12, Vulgate 'Coenaculum').
Cephas, 269.
Cham, 37. Ham.

Cleophas, 62 (note). Second husband of Anne (*Legenda aurea*).
Cok crane, 123.
Colett Crane, 123.
Coleyn, 7. Cologne.
Colle Crakecrust, 123.
Contemplacio, 62.
Cosdram (Cosdran). Pilate's 3rd knight (cf. Poem on the Resurrection, MS. Ashmole 61).

Danyel, 59.
Dauyd, 5.
Davy Drydust, 123.
Diabolus, 176.
Doctrynal, 178. Name of part of the *Speculum* of V. de Beauvais.
Dysmas, 293. The penitent thief.

Ebrew, 10.
Egypth, 7.
Egythp (Egypt), 254.
Elyud, 62 (note). Son of Emeria and brother of Elizabeth, mother of John (*Legenda aurea*).
Elyzabeth, 105.
Emanuel, 58.
Emawus (Emaws), 337.
Emeria, 62 (note). Sister of Anne, mother of Elizabeth and Elyud; generally found as Esmeria or Ismaria (*Legenda aurea*).
Eminem, 62 (note). Daughter of Elyud, mother of St. Servasius.
Enoch, 29 (note). (Gen. iv.)
Enok, 31 (note). (Gen. v.)
Enos, 31 (note) (Gen. v.)
Erlonde, 199. Ireland.
Eve (Eua), 2.
Ezecheel, 59.
Ezechias, 61.

Ffraunce, 198.
Flomjordon, 188.

Gabryell, 5.
Galelye, 169.
Galys, 199. (Cf. *Castle of Perseverance* and *Croxton* play.) ? Galicia.
Gamalyel, 246.
Geffrey Gile, 123.
Geruasius, 62 (note). For Seruasius.
Grek, 15. Greek.
Grw, 169. Greek.
Gryscysme, 178. (?)
Gylle Fetyse, 123.

Heber, 37 (note). Eber (Gen. xi).
Herownde (Herodes, Herowde, Herowdys, Herowndys), 7.
Hierusalem, 185.

Jabel, 29 (note). (Gen. iv.)
Jacob, 147.
Jacobus major, 62 (note).
Jacobus minor, 62 (note).
Jak at the Style, 123.
Jamys, 269.
Jamys the lesser, 269.
Jane, 123.
Januense, 298. Genoa? (Jenyse and Genewaye occur in the *Croxton* list).
Japhet, 37.
Jared, 31 (note). (Gen. v.)
Jasper, 153. 3rd king (of Ypotan and Archage).
Jeremye (Jeremias), 58.
Jesmas 293; Jestes, 299. The impenitent thief. *Legenda aurea*, cap. liii, Gesmas; *Gesta Pilati*, Gestas.
Jesse, 4.
Jewry, 234.
Jewys (Juwys), 10.
Jherosolyman, 269.
Jherusalem, 8.
Joachym, 4. Father of the Virgin.
Joathan, 60. (Matt. i.)
Joel, 60.
Jhon, 8.
Jon, 300.
Johan Jurdon, 123.
Johannes apostolus, 239.
Johannes baptista, 62 (note).
Johannes Evangelista, 62 (note).
Jonas, 59.
Joras, 60. Joram (Matt. i).
Jordon, 8.
Joseph, 5.
Joseph ab Aramathy, 310.
Joseph of Baramathie, 308.
Josephat (Valley of), 366.
Josophat, 60. (Matt. i.)
Iradh, 29 (note). (Gen. iv.)
Isaye, Ysaias, 57.
Israel, 169.
Itayl, 198. Italy.
Juda, 62 (note). Jude.
Judas, 10.
Jude, 283. Judea.
Jurye (Jure, Jury, Jewry), 216.

Kate Kelle, 123.
Kytt Cakelere, 123.

Lamech, 29 (note). (Gen. iv.)
Lameth, 39.

Latyn, 15.
Lazarus (Lazare), 10.
Letyce lytyl trust, 123.
Leyon (Leon, Lyon) 231. Jewish judge.
Longeus (Longeys), 12. Longinus.
Luce lyere, 123.
Lucyfer (Locyfere), 1.
Luke, 14. (Lucas, 337.)
Lumbardye, 198.

Mabyle, 123.
Mahound (Mahownde), 154.
Malachel, 31 (note). Mahalaleel (Gen. v).
Malcheus (Malcus), 266.
Malkyn mylkedoke, 123.
Manasses, 61. (Matt. i.)
Martha, 210.
Mary (Maria), 6.
Maria jacobi, 327.
Maria magdalene, 327.
Mary Mawdelyn, 14.
Maria Salome, 327.
Matheus, 250.
Mathew, 270.
Mathias, 352.
Matussahel, 29 (note). Methusael (Gen. iv).
Matussalem, 31 (note). Methuselah (Gen. v).
Maunfras, 146. 2nd shepherd. Mauferas occurs as name of a devil in two French mysteries: *Le Martyre de S. Pierre et de S. Paul* and *Les Miracles de Ste Geneviève* (ed. Jubinal).
Mawdelyn, Magdalyn, 210.
Megge Mery weder, 123.
Melchizar, 152. 2nd king (of Tarys).
Melophat, 63 (note). Alternative name for the mother of Anne. (No source has been found for this name.)
Messy, 59. Messiah.
Miles the miller, 123.
Montana, 116. The 'hill country (Luke i. 39, Vulgate 'in montana').
Mors, 174.
Moyse, 147. 3rd shepherd.
Moyses, 3. Moses.
Mychael (Michael), 372.
Mycheas, 59. Micah.

Nachor, 37 (note). Nahor (Gen. xi. 22).
Nacor, 37 (note). Nahor (Gen. xi. 26).
Nasaphat, 63 (note). Alternative name for mother of Anne. ('Est tuus Anna pater Jozafath, Nazafath tua mater', *Rel. Ant.* i, p. 287. Cf. also Pedigree of our Saviour, Harl. 6148, fo. 114^{v}: 'Ex vetusto libro manuscripto de vaticiniis et genealogis', which gives Isakar and Nazaphat as parents of Anne.)
Naverne, 198. Navarre (cf. *Croxton Play of the Sacrament*).
Nazareth, 96.
Neptalym, 198. Naphtali—seen from the Mount.
Noe, 3.
Normandye, 198.
Nycodemus (Nichodemus), 13.

Olyvet, 262.
Osyas (Ozyas), 61. Hosea.
Ozias (Ozyas), 60. Ozias (Matt. i).

Parys, 199.
Pernal Prane, 123.
Petyr (Petir, Peter), 11.
Petrus, 224.
Peyrs Pottere, 123.
Phaleg, 37 (note). Peleg (Gen. xi).
Pharao, 255.
Pharasy, 232. Land of Pharisees.
Phariseus, 202.
Pharysewys, 9.
Phelypp, 269. (Philippus, 250.)
Phelypp þe good flecchere, 123.
Pheso, 361. Ephesus.
Poperynge, 199. (Cf. *Sir Thopas.*)
Portyngale, 199. Portugal.
Poul, 270. Paul.
Powle, Paulus, 363.
Powle Pewterere, 123.
Pownteys, 199. ? Pontoise.
Pycardye, 199.
Pylat (Pilatus), 11.

Rachel, 68.
Raguel, 63 (note). (Tobit vi.)
Rebecca, 93. One of the Virgin's handmaidens. (Cf. Pseudo-Matthew.)
Reu, 37 (note). (Gen. xi.)
Rewfyn (Rufyne), 231. Jewish judge.
Reyse sclaundyr, 125.
Roboas, 59. Roboam (Matt. i).
Robyn rede, 123.
Romaynes, 245.
Rome, 198.

Saba, 152. Realm of Baltazar (Ps. lxxii. 10).

Sabyn Sprynge, 123.
Salamon, 59. (Matt. i.)
Sale, 37 (note). Salah (Gen. xi).
Salmana, 198. Country seen from Mount (cf. Ps. lxxxiii. 11).
Salome, 62 (note). 3rd husband of Anne.
Salome (Salomee), 140. The doubting midwife.
Samary, 350. Samaria.
Samaryan, 269. (?)
Sampson, 68.
Samuel, 63 (note), 68.
Sara, 68.
Sarazyn, 230.
Sarug, 37 (note). Serug (Gen. xi).
Sathan, 9.
Sathanas, 25.
Sawdyr Sadelere, 123.
Scottlonde, 199.
Scriba, 201.
Sella, 29 (note). Zillah (Gen. iv).
Sem, 36 (note).
Sephore, 93. One of the Virgin's handmaidens (cf. Pseudo-Matthew).
Seraphyn, 2.
Seruasius, 62 (note). Geruasius by mistake, grandson of Elyud brother of Elizabeth mother of John. (*Legenda aurea.*)
Sesar, 231.
Seth, 29 (note). (Gen. iv.)
Shem (Seem), 36.
Sophonye (Sophosas), 61. Zephaniah.
Spayn, 198.
Stevyn Sturdy, 123.
Susanne, 93. One of the Virgin's handmaidens (cf. Pseudo-Matthew).
Sybile Sclutte, 377.
Sybyly Slynge, 123.
Sym Somnore, 127.
Symeon Justus, 162.
Symeon Zelotes, 270.
Symme Smalfeyth, 123.
Symon, 62 (note), 250.
Symon leprows, 243.
Tarys, 152. Realm of Melchizar Tharsis (Ps. lxxii. 10).
Thadeus, 251.
Thare, 37 (note). Terah (Gen. xi).
Thomas of Ynde, 15.
Thom Tynkere, 123.
Tobie, 63 (note). Tobias for Tobit (Tobit i).
Tyffany Twynkelere, 123.

Veronica, 296.

Walys, 199. Wales.
Whatt at þe Welle, 123.
Wyttsunday, 15.

Ynde, 15.
Ypotan, 153. Realm of Jasper (source of name not found).
Ysaac (Isaac), 3.
Ysaias (Ysaie), 57.
Ysakar, 65. (Isakar, 73.) High priest.
Ysakar, 63 (note). Father of Anne ('Achar' name given in Pseudo-Matthew. Isakar and Nazaphat parents of Anne in pedigree.—Harl. 6148).

Zabulon, 198. Country seen from the Mount.
Zabulon 'þe devylle of helle', 58. 'Terra Zabulon et terra Nephthalem . . . populus qui sedebat in tenebris vidit lucem magnam.' In the 'Gospel of Nicodemus', cap. xiii. 9, the text in this form is applied to the Harrowing of Hell. Zabulon is thus associated with the 'regio umbrae mortis.' Zabulus occurs with the meaning 'devil' in *De Nugis Curialium.*
Zakarye, 116.
Zebedeus, 63 (note).
Zebee, 198. Country seen from the Mount (cf. Ps. lxxxiii. 11).
Zelomy, 140. The believing midwife.

GLOSSARY

This glossary cites, in most cases, the first occurrence only of the word in the text, and it includes only those variations in spelling which seem significant with regard to the date or the locality of the composition. Initial *ff* is given as *f*; ȝ follows *g*; *i* and *j*, and *u* and *v* are taken together.

a, 50, *have*; abene, 175, *have been*; abrowth, 281, *have brought*; affaylid, 40, *have failed*; ago, 186, *have gone*; asavyd, 176, *have saved*.
abey, 260, *obey*.
abhomynabyl, 100.
abought, 117, *about*; abonte, 39; abowth, 20.
abyl (v.), 72, *enable*.
accende (v.), 201, *kindle*.
acorde (v.), 58, *agree*.
ad, 14, l. 471, ? for *as*.
adon, 371, *adown*.
adrad, 68, *afraid*.
advowtrye, 203; adultrye, 9.
affendyn, 37, *offend*.
afferde, 196, *afraid*.
afflyght, 208, *afflicted*.
affye (v.), 357, *trust*.
aglottys, 227, *ornamental tags*.
agryse (v.), 36, *horrify*; agreseth, 307, *terrifieth*.
aȝen, 11, *again*; agayn; ageyn, 6.
aȝens, 2, *against*; ageyns, 21.
alkende, 184, ageyn nature and alkende, *kind*.
allether, 12, oure allether, *of all of us*; alderers, 322; althere, 217; altheris, 191.
almyght (adj.), 328, *almighty*. *See* myht, 359, l. 123, *mighty*.
alow, 253, *approve, accept*; alowyht, 33; alowe, 56, *permit*.
alwyse, 292, in alwyse, *in every way, inevitably*.
alyaunce, 211, syb of alyaunce, *related in blood*.
alye, 136, *kindred*.
alythe (v.), 297, *alight*. *See* lyght.
amat, 274, make ȝou amat, *dismayed*.
an, 76, *have*.
anameryd, 125, *enamoured*.
angelle (pl.), 1, *angels*; aungelle (pl.), 197.
anodyr, 64, *another*.
anow, 21, *enough*: inow, 253.
antecer, 80, *ancestor*.
anvemynyd, 67, l. 124, an vemynyd, *have poisoned*.
apayed, 59, *pleased*.
apparens, 255, to ȝour apparens, *in appearance to you*.
apperyd, 182, l. 122, ? *apportioned*.
applyande, 229, *applying*.
applyed, 239, *apply it*.
appose, 2, *confront, examine*; apposyn, 195.
aqwhyte, 49, *pay, acquit*; aqwhyte (pp.), 239.
arde, 196, *hard*.
are, 40, *hare*.
arere, 124, *raise*.
aresyn, 14, *arisen*.
arn, 30, *are*; ar, 95. *See* be.
arneys, 264, *harness, armour*.
arryn, 294, *torment, irritate*.
arwe, 40, *arrow*.
aseyth, 100, *satisfaction*.
ashyrlyng (adj.), 170, ? *a shrilling*. *See* shyrle, 113, *shrill*.
askuse, 2, *excuse*.
askyght, 144, *asketh*.
aslake, 224, oure deth ȝe may aslake, *cause to cease*. *See* slake.
asmatryk, 178, *arithmetic*.
asoyle, 34, *solve*.
assedually, 360, *assiduously*.
assumpte (? pt.), 354, ? *rose to heaven*; (pp.), 355.
ast, 50, *hast*.
astat, 11, *state*.
asyse, 53, þe last asyse, *judgement*.
atast (v.), 27, *taste*.
atent (sb.), 3, *entent*.
athreste, 179, *athirst*.
atreyd, 324, *vexed, afflicted*.
atwynne, 197, *in twain*.
auantorysly, 310, *by chance*.
aventure, 75, per aventure, *chance*.
auerte (sb.), 80, ? *averter*.

avexit, 348, *vexeth.*
augrym, 178, *arithmetic.*
aunge, 80, 115, *angel.*
avoyd, 123, *stand aside, depart.*
autere, 65, *altar.*
avyse (sb.), 47, *advice, counsel.*
avysement, 247, *advice.*
awe, 9, 203, vndyr þer awe, *power.*
awyse (v.), 47, *advise.*

baftys, 170, *behind.*
bake, 48, *prepare, make ready.*
balke, 317, be brook or balke, *mound.*
bane, 314, *destroyer.*
baptyme, 188, *baptism*; baptyze, 318, l. 1371.
bargany, 253, *bargain*; cf. gracy, 75, towaly, 260.
barne, 147, *child*; baron, 154, 157, 172.
barrany, 65, *barren.*
barynes, 68, *barrenness.*
bat, 11, *debate.*
batte, 277, *stroke, blow.*
bawmys, 58, *of balm.*
baye, 170, be bestys baye, *stall.*
bayle, 273, *jurisdiction.*
bayn, 163, *ready.*
be, 3, *by.*
be, 2, *to be*; bene, 2; beyn, 228; byn, 218.
be, 14, *are*; byn, 24; beth, 43. *See* arn.
be, 165, *been.*
bede (pt.), 33, *offered.*
bede (pp.), 167, *awaited.*
bedellys, 226, *heralds.*
bedene, 2, *forthwith.*
beetys, 19, *beet plants.*
begchis, 355, *bitches.*
beglete, 155, l. 125, ? *for* begete, *begotten*; cf. vnbegete, 258. *See* glete.
begowhne, 110, *begun.*
behete (v.), 350, *promise.*
behovyth, 135, *belongs.*
belde, 17, *build.*
beleve, 170, *remain*; belave, 370; belevyth, 328.
belthe, 371, *evil.* *See* note in Dr. Greg's *Assumption of the Virgin.*
belyff, 171, *quickly*; blyff, 2; belyve, 192.
bemys, 107, *beams.*
bende (sb.), 153, *bond*; 169, *band.*
berde, 247, 361, *woman, lady.*
bere, 22, *bear*; berun, 351; bar (pt.), 70; bore (pp.), 69; beryght, 137, *beareth.*
berst, 181, *breast*; bryst, 12; brest, 14.
beryed, 10, *buried*; burry, 215.
beryels, 16, *graves.*
berynt, 294, 296, *for* beryn it. *See* levynt, reysynt.
beschop, 87; bushop, 4.
beseche, 65; beseke, 121, 358.
beseyn, 230, *beseen, arrayed.*
bestad, 69, 150, 305, *appointed, placed.*
betake, 65, *commit*; beteche, 63; betake (pp.), 363.
bete (sb.), 23, *bite.*
bete, 170, on bete, *unbeaten.*
bethwen, 92, *between.*
bett, 40, *better.*
bety, 268, *beat.*
bey, 228, *buy*; bye, 58.
bey, 227, *boy.*
blaberyn, 154, *chatter.*
blad (pp.), 172, *bled.*
blake, 2, 19, blewe and blake (colour of flowers), *yellow*; cf. blayke, *Pearl*, l. 27.
ble, 169, *complexion, colour*; bryth as ble, 17.
blewe, 2, *blue*; bloo, 311, *livid.*
blomyght, 136, *bloometh.*
blyff, 12. *See* belyff.
blyn, 313. *cease.*
blysse (v.), 44, *bless*; blyssyd, 4.
bobbyd, 307, *buffeted.*
bone, 37; boun, 137, *boon, prayer, request*; 25, *command.*
bone (adj.), 27, þi byddyng bone, ? *good, gracious.*
bonet, 228, *cap.*
boorde, 328, his burryenge boorde, ? *his burial feast.*
boot (pt.), 26, *bit.*
boot (sb.), 26, *remedy*; bote, 4.
borwe (v.), 37, *save.*
borwe (sb.), 68, *pledge.*
borys, 297, *bored holes.*
bothers, 25; þour bothers, 25; here botherys, 71; *of both*
bountevous, 225, *bounteous.*
bourgh, 135, bourgh and cety, *town.*
bow, 21, *bough.*
bowne, 157, *ready, willing*; 248, *destined.*
bowth, 11, *bought.*
boyst, 329, *box.*
brace (sb.), 248, *embrace.*
brake, 19, *fern.*
brast, 15, *burst*; breste, 68.
braunce, 359, *branch.*
brayde, 218, *short space of time.*
brede, 40, *breadth.*
breganderys, 264, *body armour for foot-soldiers.*
breng, 258, *bring.*

brent, 2, *burnt*; brenne, 248, *burn*; brynnyng, 188.
brest, 321, 339, brest ful bolde, *dauntless breast.*
brethellys, 287, *abandoned wretches.*
brethere, 364, *brothers*; bretheryn, 77.
brewe, 38, *bring about.*
bronde, 47, *brand, torch*; 173, *sword.*
bronston, 287, *brimstone.*
brook, 36, 197, brennyng brook, *hell.*
brothel, 205, *abandoned woman.*
brouth, 10, *brought*; brout, 10; brougth, 15.
brybory, 228, *bribery.*
brybour, 173, *scoundrel.*
brymmys, 152, *brinks*, by brymmys browne.
bryth, 1, *bright*; bryght, 33.
buske, 148, *set out, go.*
buxom, 46, *obedient*; buxhum, 94.
byche, 205, byche clowte. *See* bychyd.
bychyd, 368, *cursed, execrable*; bygyd, 368. *See* bicched, N. E. D.
bylle, 36, *list.*
bynne, 150, *manger.*
bysmare, 132, *shameless creature.*
byth (v.), 22, *bite*; boot (pt.), 26.
byware, 54, *beware*; bewhare, 54.

cadace, 227, *cotton wool.*
calabere, 228, *a kind of fur.*
call, 178, l. 24, be call, ? *by repute.* Cf. callyng, *proclamation, Cleanness*, l. 1362.
calsydon, 244, *chalcedony* (Rev. xxi. 19). *See* Note at end of Glossary.
cammaka, 154, *a fine fabric.*
care (v.), 363, *lament.*
careyn, 43, *carcass, corpse.*
carpynge, 147, *talking.*
cast (sb.), 121, *intention, purpose.*
cast (v.), 116, *intend, purpose.*
catel, 176, *property.*
celestly, 96, 367, *celestially.*
cenacle, 15 *See* List of Proper Names.
cevyle, 179, canon and cevyle lawe, *civil*; sevyle, 228
chalys, 259, þese chalys, *chalice.*
chare, 303, 324, *drive away.*
chargyng (sb.), 89, *charge, command.*
charle, 131, *churl.*
chase, 20 (r. w. place), ? *for* chaste (v.), *discipline, correct.*
chastement, 228, *chastisement.*
chaumbyr, 39, *chamber*; chawmere, 107.
chauncel, 64, *chancel.*
chavyl bone, 33, *jawbone.*
chef, 228, l. 114, ? *chief.*
chene, 269, *chain.*
cheryse, 213, *cherish.*
chese, 48, *choose*; ches, 100, *chose*; chose (pp.), 133.
cheselys, 50, *pebbles.*
chete, 214, *sheet* (*corrected to* schete).
cheve, 151, *fare, succeed*; cheuith, 300, *befalls.*
cheverelle, 227, *kid leather.*
chevesauns, 228, *resource, shift.*
childely, 76, *childlike.*
chownys, 170. *See* schelchownys.
chyldere, 26, *children*; childyr, 74; childeryn, 7.
chyse (adj.), 170, *choice.*
clappyd, 316, clappyd in cloth; *for* clyppyd, *clasped, wrapped. See* N. E. D.
claryfieth. 96, *illumines*
clenche, 356, *affirm, insist.*
clepe, 63, *call.*
clergyse, 178, *learning.*
cleue (v.), 48, 143, *stick.*
cleue (v.), 156, *split*; clovyn (pp.), 40.
clos, 119. l. 98, ? in clos.
clowdys, 374, *clods.*
clymbyn, 170, ? A barn . . . wolde clymbyn kynge and knytys.
clyne, 106, *incline.*
clynge, 48, my hert doth clynge and cleue as clay, *shrink*
com, 29, *come*; cum, 63; comyn, 15; cam (pt.), 8; com (pp.), 65.
comawnde (v.), 278, *commend.*
comberaunce, 211, *trouble.*
combros, 325, *difficult.*
comeryd, 98, *cumbered, overwhelmed.*
comfortation, 108, *comfort.*
comownys, 236, 298, 357, *commons, people.*
compellyd (pp.), 42, coupellyd (*coupled*). Emended by J. M. Manly on authority of Kittredge.
con, 163 (r. w. son), *can*; kan . . . thanke, 249; cone . . . thanke, 274, *thank.*
conclave, 13, *locked chamber*; his dede conclaue, 13, *tomb*; my conclave, 97.
concludyd, 275, *overcome in argument.*
conseyve, 246, l. 442, ? *for* constreyn. *See* p. 262, l. 913.
consorcyte, 358, *fellowship* (*consortium*); N. E. D. consorce, earliest quotation 1512.
contenawns, 254, 265, be contenawns, *by gesture, signs.*
contewnyng, 244, *continuing*; contenue, 232.

convycte, 9, *provè in error*; convycte (pp.), 359, *overcome.*
coors, 214, *corse.*
corde, 241, of corde, *accord.*
cordewan, 227, *Cordovan leather.*
cornys, 32, *corn.*
coryous, 173, *elaborately wrought.*
cost, 173, helle cost, *region, country.*
cost, 32, croft and cost, *?field and hill-side.*
costyous, 227, *costly.*
cote, 88, *cottage.*
coverte, 132, *covering.*
covetyse, 198, *covetousness.*
counawnt, 279, *covenant.*
countyrfe, 226, *contrive.*
cownde, 288, *could.*
cowthe, 96, *known.*
craggyd, 355, *rough.*
credyl, 129, *cradle*; cradyl, 179.
crenseyn, 227, *crimson.*
creppe, 36, 353, *creep*; crepe, 37.
cressetys, 254, *a form of lantern.*
crowch, 328, *cross.*
croyse, 147, *cross.*
cunnyng, 2, *knowledge.*
curat, 64, *pastor.*
curryd, 154, cruel and curryd, *for* cursyd, *curst, evil-tempered.*
curteys, 152, *courteous.*
curyng, 228, 364, *covering.*
cus, 81, *kiss.*
custom, 108, a custom ocupacion, *customary.*

dalyawnce, 127, *dalliance*; dalyauns, 203, *trifling*; 342, *talk.*
dampne, 9, *condemn*; dempt (pp., r. w. ment), 293.
datys, 21, *dates* (fruit).
daungere, 26, *danger*; 233, *power.*
dawe, 272, 275, bryng o (a) dawe, *slay.*
dawe, 279, the day dawe, *dawn.*
day, 236 (r. w. say), 313 (r. w. away), *die*; deye, 25; deyd (pt.), 222, *altered to* dyyd.
declinande, 229, *declining.*
dede (v.), 1, *did*; dyd, 7; dude, 129.
dede, 320, *death.*
defame (sb.), 127, *ill report.*
defendyd, 300, *for* offendyd. *See* defense *for* offence, N. E. D.
defens (v.), 58, *defend*; dyffende, 74.
defens (sb.), 121, without defens, *opposition.*
delacion, 234, *delay.*
delayde, 144, *mitigated.*
dele, 213, every dele, *bit.*
delve, 29, *dig*; dolve (pp.), 321, *buried.*
delyre, 193, *act madly.*
dene, 289, *din.*
dent, 153, *blow.*
depart (v.), 65, 204, *part, go asunder*; deth me xulde departe, 211, *dismiss.*
deppe, 36 (r. w. scleppe, creppe), *deep.*
deprave, 189, *decry*; dyspravyn, 324.
dere (v.), 54, *injure.*
derth, 139, *dearness, costliness*; dyrthe, 175.
derwurthy, 193, *precious.*
desideracyon, 357, *desire.*
dete, 96, *ditty, song.*
detent (pp.), 362, *kept away.*
deve, 156, *stun*; devid, 322.
devele (pl.), 139 (*see* aungelle), dewelys, 371, *devils.*
devoyde, 229, *withdraw*; devoydyng, 240, *casting out.*
devyr, 112, *duty.*
devys, 8, *mechanical contrivance*; devyse, 132, bettyr it is to telle þe trewth devyse, *for* þe trewe devyse. *device, trick.*
diffynicion, 100, *limitation.*
diplois, 204, in deployde, *doublet.* In a statute of 1433 of the Cistercian Order ecclesiastics are bidden to abstain 'a gestatione diploidorum'—among other secular garments.
displesaunte, 45, to þi displesaunte, *?for* to þe d., *displeasing.*
dissponsacion, 81, *betrothal.*
do, 169, *cause*; 226, I gan þer do play, *I did cause there to be played*; 275, we han þe do sowth, *we have caused thee to be sought.*
dobbelet, 227, *doublet.*
dodemvsyd, 368, *? amazed.*
dompnesse, 117, *dumbness.*
domys, 64, *judgements*; 178, *prescriptions.*
dowcet, 21, *sweet.*
dowe, 3, 166, *dove*; dove, 43.
dowm, 118, *dumb*; dum, 193.
dowse, 83, *sweet.*
dowth (sb.), 77, *doubt*; doute, 9; dowhte, 85; dowt, 173, *fear*; no dowth of, 77, 88, *without doubt.*
doyl, 42, *dole, sorrow.*
doyst, 261, *dost.*
dragonys, 272, 287, dragons.
drawe, 40, *draw*; drowe (pt.), 225; drawe (pp.), 246.
dredynge, 26, deth dredynge, *fear of death.*
drepe (v.), 161 (r. w. slepe), *drop.*
dresse, 61, *prepare.*

dreve (pp.), 297, *driven*; drevyn, 60.
drewe, 32, 377, *morsel.*
drey (adj.), 159, *dry*; dreye (v.), 216.
dreynt (pp.), 39, *drowned.*
dronkesheppe, 377, *drunkenness.*
drynchyng (sb.), 38, *drowning.*
dur (inf.), 261, *dare.*
dure, 340, *hard.*
dwelle, 101, *abide.*
dwere (sb.), 15, *fear.*
dyet, 178, *diet, regimen.*
dyght, 40, *bring about, make ready*; dyth, 16; dyht (pp.), 31; dyth (pp.), 238; dyght (pp.), 162, *put, removed.*
dygne (sb.), 173, for dygne of my dygnyte þei haue of me dowt, ? *worth.*
dylexcion, 78, *love.*
dyng, 27, *strike, knock.*
dyngne, 154, *worthy.*
dyrknes, 164, *darkness.*
dyscres, 10, 211, *fall off, decrease.*
dysprave, 267 (r. w. rave), *disprove*; dysprevyd, 293; dyspravyn, 324. *See* deprave.
dyssend, 365, *descended.*
dystrye, 235, *destroy*; dystroyt, 231, *destroyeth.*
dyswary, 354, *doubt.*
dyvide, 241, *divided.*

echon, 19, *each one.*
edyfy (v. intr.), 287, *grow, prosper,* Mannys sowle in blys now xal edyfy; edyfied (pp.), 76, *built.*
eerly, 240, *earthly.*
effectuously, 352, *effectually.*
efne (sb.), 261, *heaven.*
egal, 260, *equal*; 255, eqwall.
elde (sb.), 65; (adj.), 255, *old.*
empere, 190 (r. w. manere), *emperor.*
empere, 307, *empire.*
empres, 108, *empress.*
enbrace, 87, 208, *embrace.*
encheson, 257; incheson, 108, *cause, reason.*
enclosyd, 227, ? hosyn enclosyd.
ende, 262, an ende to make, *agreement, compact.*
ende (adj.), 165, *for* hende, my savyour ende.
enform, 36, *inform*; 85, *explain.*
engynes, 226, *contrivances.*
enjonyd, 108, l. 340, *enjoined*; *or see* injouyid.
enjoyd, 117, *was joyful, rejoiced.*
ensure, 82, 112, *assure.*
entent, 5, *intention.*
enterly, 254, *entirely.*
er, 277, *before, ere.*
erbe, 19, erbys, 11, *herb.*
erde, 281, *heard.*
erde, 265, *earth.* *See* herd.
erdon, 263, *errand.*
erraunt, 192, *wandering, departing.*
erste, 98, *sooner.*
erte, 191 (r. w. smerte), *for* arte.
erthelech, 19; erthly, 27, *earthly.*
erthqwave, 307, *earthquake.*
ete, 20, *eat*; ete (pp.), 254 (r. w. fete), *eaten*; etyht, 251, *eateth.*
eternalyte, 269 (r. w. paraclyte), *eternity.*
ethe, 136, *easy.*
eve song, 120, *evensong.*
everich, 3; every, 13, *every*; everychon, 10, *every one.*
eueryth, 228, *or* eneryth, ? *inherit.*
evy, 46, *heavy.*
evyn-crysten, 77, *fellow Christian.*
evysum, 338, *heavy.*
exorte, 65, 241, *request, entreat.*
exort, 99, *issue, spring forth.*
expowne, 14; expownd, 85, *expound.*
exys, 254, *axes.*
ey (pl. ?), 75; eyn, 13, *eyes.*
eyd (sb.), 303, *heed.*
eye, 114, sen at eye; cf. *at hand.*
eyȝil, 302, *vinegar.*
eylight, 211, *aileth*; heylith, 131.
eylsum, 82, *wholesome.*
eynes, 98 (r. w. peynes), *eyes.*
eyre, 230, *heir.*
eyte, 122, *eight*; eyted, 76, *eighth.*

facyon, 370, *face.*
fad (pp.), 21, *fed*; fade, 159 (r. w. glade).
fade, 24, 51, *fade*; ffrom feyth nevyr þou ffade, 348, *grow weak, fall away.*
falfage, 34 (*for* falsage), *falsehood.*
falle (pp.), 98, *fallen.*
falle, 195, 327, ? *cause to fall*; felle (v.), 58, *fell, cast down.*
falsed, 9, *falsehood.*
fame (v.), 131, *defame.*
famyt, 97, *famished.*
fast (pt.), 226, *fasted.*
fawe, 274 (r. w. lawe), *fain, glad.*
fawte, 64, *fault*; for fawth of, 259, *default.*
fay, 14, in fay; faye, 299, *faith.*
fe, 173, ffryth and ffe, *property.*
fekyll, 329, *treacherous.*
felas, 67, 275; felawus, 228, *fellows, equals.*
fele, 21, 50, 345, *many*; in fele degre, 9.
felle, 177, 320, *skin.*

fenaunce, 210, *end.*
fend, 58; fynde, 9, *fiend.*
fende (v.), 248, *protect.*
fenne, 157, 248, *fen, marsh.*
ferder, 231, *further.*
fere, 84, *companion*; in fere, 46, *together.*
fere (sb.), 19; fer, 23, *fear*; fere (v.), 64, *to fear*; ferying, 68 (*gerund*).
fere, 7, *far.*
fere, 15, 68; feyr, 2; fyer, 18; fyre, 19, *fire.*
ferforthe, 118, so ferforthe ffor þat (*ecce enim ex hoc, for behold from henceforth*), *for* lo forsooth; cf. Wycliffite version, Luke i. 49.
ferly (adj.), 15, *marrellous.*
ferne (r. w. sterne), 158, be feld and ferne, ? *fern.*
fers, 76 *fierce.*
ferth, 161, *forth, forwards.*
ferthe, 19, *fourth.*
feryth, 96, *causeth to fear, aweth.*
fest (v.), 372, *fasten.*
fest (sb.), 15, 63, *feast*; ffeste and food, 326; *feast* or *fast*, 303, l. 894.
fett (v. inf.), 215, *fetch*; fettyn (3 pl. pres.), 371.
fewte, 329, *fealty.*
feyn, 231, *feign, make a pretence.*
feyn, 328, The naylis gun his lemys feyn, ? *make faint.* *See* feynnesse.
feyn, 227, *fine.*
feynnesse, 39, *faintness, weakness.*
feyt, 304, *feet.*
fise, 357, ? *term of abuse.*
flamke, 160, *flank.*
flem (v.), 262, *drive away.*
flescly, 24; flesly, 24; fleschly, 76, *fleshly.*
flokkys, 227, *stuffing for doublet.*
flomjordon, 8, *river Jordan.*
florens, 157, *florins.*
flowe (sb.), 38, *flow, current*; flowe (sb.), 319, *flood.*
flyth (sb.), 2, *flight.*
flytt (v. inf.), 176, *save, cause to flee*; flytt (pp.), 248; flytt (inf.), 315; flitte, 340, *flee, depart.*
fode, 305, now xal wepynge me fode and fede, *supply food to.*
fol, 310; fole, 295, *full.*
fole, 284 (r. w. to þe), *folly.*
folwe, 11, 36, *to follow*; folwygh, 202, *followeth.*
fon, 10, *foes.*
fond (v.), 22, *try, attempt*; fonde, 28, l. 386, leve spowse now þou fonde, *findest, provest.*
fonge (v.), 36, *begin, undertake.*
fonnyng, 284, *foolishness, madness.*
fonnys, 340, *fools.*
fonnyst, 32, *art mad.*
food, 140, *person, creature*; 185, *child, offspring.*
footmayd, 64, *waiting-maid.*
fop, 276, *fool.*
fordere, 226, *further.*
forfare (v.), 42, *be lost, come to destruction.*
form faderys, 256, *forefathers.*
forme, 202, *form of a hare.*
formere, 49, *former, creator.*
fors, 316, with fyne fors, *by main force*; 32, I ȝeve no fors, *I attach no importance to.*
forsake, 2; forsakyn (inf.), 36; forsake (pp.), 264, *avoid, forsake, deny.*
fortyfye, 226, his deth to fortyfye, *secure, ensure*; 292 (v. intr.), *resist, stand firm.*
foulyng, 286, *wretch.*
fourtene, 77, *fourteenth.*
fowth, 76, *fought.*
foyson, 58, *abundance.*
fraught, 129, *freight, burden.*
fre (adj.), 3, *noble.*
freke, 27, *man, fellow*; 303, þe fend þat freke.
frelnes, 101, *frailty.*
frelte, 195, *frailty.*
frensche, 110, *French.*
fryght, 149 (r. w. kyth), *for* fryth.
fryth, 138, *wood, forest.*
fullich (adv.), 58; fulleche, 263, *fully.*
furryd, 228, furryd with ermyn, calabere or satan, *lined.*
fyftene, 77, *fifteenth.*
fynyaly, 102, *finally.*
fynyte, 82, for *infinite.*
fyth, 228 (r. w. delyte); fytyn (inf.), 298, *fight.*
fytt, 176, *tune, song.*

gadere (3 pl.), 9; gaderyn (inf.), 21; gaderyd (pp.), 15, *gather.*
galaunt (sb.), 125, *gallant.*
gan, 2; gonne, 147; gun, 10; gunne, 319 (aux. v.), *did.* *See* gynne.
gast (2 sg.), 323, *gavest.* *See* gyff.
gate, 26; ȝatys, 28, *gate(s).*
gate, 46; gatt, 327, *way*; al gatys, 291, *at all costs.*
geawnt, 13, *giant.*
gef (inf.), 231, *give.* *See* gyff.
geneologye, 61; genealogye, 62, *lineage, pedigree.*
gent (adj.), 127, *pretty.*

gentyl, 4, *noble*; jentylle, 59.
gentyllys, 1, *gentles.*
gerlys, 171 (knave gerlys), *children, young people.*
gerth (r. w. byrth), 175, on ground nere on gerth, ?*garth.*
geste, 155, *event, tidings.*
geste, 161, *guest.*
gesyne, 141, *childbed.*
gett, 302, *fashion, manner.*
geyne, 368, *meet, oppose.*
glabereris, 368, ?globaris, *gluttons*; *or for* glavereris, *deceitful talkers. See* Dr. Greg's *Assumption of the Virgin.*
glathe, 161, 222, *welcome, gladden.*
glent (pt.), 361, *shone.*
glete, 155, *mud, slimy matter. See* Note at end of Glossary.
gleterynge, 152, *glittering.*
gleyvis, 254, *glaives, weapons.*
glose (sb.), 8, *gloss, commentary*; 373, *explanation.*
glyde, 26, *crawl*; 155, *go, pass.*
gnaggyd, 355, *knotted, tied up.*
godhyd, 81, *godhead, deity.*
godnysse, 94, *goodness.*
gomys, 169, 355, *men, fellows.*
gonge, 319, in helle gonge, *pit, latrina.*
gouernayl, 361, *government, direction.*
grace (sb.), 9; gracy, 75; gracys, 79; gras, 82, 94, *grace.*
graffe, 314 (r. w. saffe), *grave.*
grame (v. inf.), 24, 202; gramyd (pp.), 133, *make angry, enrage.*
grame (sb.), 2, *wrath, anger.*
gramercy, 30; gromercy, 242, *thanks.*
gramly, 368, *fiercely.*
gratulacyon, 357, *thanks.*
graunt (pp. r. w.), 209, *granted.*
graue (pp.), 214, 223, *buried.*
grecys, 77, *steps, stairs* (Psalms 119–133, Wyclif. Version, The Song of Grees *or* Greces).
grede, 171, 334, *cry out.*
grees, 74, *steps. See* grecys.
greff (r. w. sheff), 32; greve (r. w. preve), 143, 151, *grief*; at greff, 253, *amiss.*
gres, 26; gresse, 19, *grass.*
gret (pt.), 115, *greeted, saluted.*
grote (sb.), 88, *groat.*
ground, 14; grounde, 34; grownd, 32; grownnde *or* growunde, 316, 347, *ground.*
grownde (pp.), 139, *grounded.*
grugge (v.), 215, *grudge.*
grw, 161, *Greek.*
grylle (adj.), 217, *fierce.*
gryse, 149, grysly as a gryse, ?*pig, boar.*
grysly, 149, *horribly.*
gryth, 7, *peace.*
gyff, 98; gyf, 226; gef, 221, *give*; geve, 252; gevyth, 77; gast (2 sg.), 323.
gyldyn, 69, *golden.*
gynne (1 pl.), 16; gynnyth, 1; gun (pt.), 10, *begin.*
gynne (sb.), 39, *gin, trap, plan of destruction.*
gynny, 156, ?*scribal error*; *altered by reviser to* wonyt.
gyse (sb.), 11, *way, manner of life.*
gysse (v.), 360 (r. w. wysse), *guess.*

ȝa, 38, 67, *yea, yes.*
ȝardys, 86; ȝerde, 5, *rod(s).*
ȝede (v. pt.), 182, *went.*
ȝelde (v.), 91, *yield, give.*
ȝemanry, 1, *yeomanry.*
ȝenge, 139, *young*; ȝonge, 182.
ȝer (pl.), 8; ȝere (pl.), 4; ȝerys, 72, *years*; yer, 374.
ȝerd, 278, *garden.*
ȝevene, 165; ȝevyn, 167, *even.*
ȝewys *for* jewys, 307.
ȝiff, 102; ȝyff, 64; ȝyf, 252; ȝef, 272, *if.*
ȝit, 13; ȝitt, 30; ȝyt, 10, *yet.*
ȝonge, 44, *youth*; ȝough, 76; ȝoughȝ, 183.
ȝyf (v. 1 sg.), 29, *give*; ȝevyn (inf.), 32; ȝeve (inf.), 54; ȝevyn (pp.), 21; ȝovyn (pp.), 77; ȝove (pp.), 73; ȝaff (pt.), 103; ȝove (pt.), 144; ȝovyn (pt. pl.) 338.
ȝyft, 31, *gift.*
ȝyng, 71; ȝynge, 59, *young*; cf. ȝenge.
ȝys, 276, *yes.*

[Words having an adventitious initial aspirate, not otherwise needing explanation, are not included.]

ha, 34, *have*; han, 33; haht, 318, *hath.*
hald, 293, *hold*; halt, 293, *holdeth.*
halpe (v.), 301, *help.*
halse, 300, *embrace.*
halwe, 54, *keepholy, hallow*; halwyd, 96.
hand-maydeȝe, 118, *handmaiden.*
haras, 138, hous of haras, *stable for a stud of horses.*
hardely, 314, *certainly.*
harrow, 199, *the devil's cry.*
harwere, 150, *harrower.*
hat (sb.), 11, *hate.*
hattyht, 147, *is called. See* hyght.
hay, 154, *net for catching wild animals*, or *hedge.*

hede, 10, *hide*; heyde, 41; hede (pp.), 159, *hidden*.
hedyr, 67, *hither*; hider, 361.
hefly, 240, *heavenly*.
hele, 211, *health*.
helpyngys, 116; cf. Wyclif. Version, 1 Cor. xii. 28, aftirward graces of heelingis, helpyngis, . . . kyndis of langagis.
hem, 2, *them*; þem, 2.
hem, 159, 228, *him*.
hende, 5, *gracious, gentle*; hynde, 57, 113; hende, 358, *near at hand*; ner and hynde, 113, *far and near*; hendyr, 81, *nearer*.
hens partyng, 31, *death*.
hent, 87, *take, hold*; hent (pp.), 11.
herborwe (sb.), 137, *shelter*; (v.), 227; herboryd (pp.), 138.
herd, 264, *earth*.
herde, 147, *herdsman*.
here, 2, *their*.
here, 4. *her*; hire, 71.
here, 227, *hair*.
herne, 371, sere sathan in the herne, *corner*.
hert, 40, *hart*.
hertely, 36, 122, *hearty*; hertyly, 31, *heartily*.
heryght, 327, *heareth*.
hese, 1, *his*; *more usual form* his.
hest (v.), 40, *promise*; hestyd (pp.), 85.
hete (sb.) (r. w. mete), 175, *hit, blow*.
hevy (v.), 93, *make heavy*; hevyin, 363, *grow heavy*.
hey, 44, *high*; heyȝ, 131; hieȝ, 135; hy, 11; high, 58.
heyd (sb.) (r. w. dede), 49, *heed*.
heyn, 169, *villain, wretch*; cf. Chaucer, C. Y. Tale, 1319.
heyued, 76, *lifted*.
ho, 68, *who*; hoo, 52.
ho, 100, byddyth him ho, *?bid him cease*.
hoberd, 169, 302, *a term of reproach, ? clown*
holond, 227, *holland cloth*.
hond, 22 (r. w. husbond), *corrected from* hand.
honge, 303, *hang*; hyng, 12; henge (pt.), 338; hynge (pt.), 320; hangyn (pp.), 236.
hont (v.), 154, *hunt*.
hool, 16, *whole*.
hors, 246, 272, *horses*.
howeth, 89, *oweth, ought*.
howlott, 169, *owl* (*here used for woman*).
howte, 172, *hoot*; howtyn, 169.
hurle, 368, *strive, contend*.
hy (v.), 6, *hast*; hyȝ, 27.
hyde, 303, *skin*.
hyght, 6; hyth, 15; hygth, 69; *be called*; hyth, 116, *was called*. *See* hattyht.
hyȝht, 7, 87, 165, in hyȝht, *in haste*; on hyght, 107, *? in excelsis*.
hylle (adj.), 248, *ill*.
hylle (v.), 33, 238, *cover*; hylte, 374, *hidden*.
hyn, 298, *him*.
hynde. *See* hende.
hyth, 25, *promised*.

iche, 86, *each*; ilke, 170.
ichon, 135, *each one*.
jematrye, 178, *geometry*.
jentylle, 59, *noble*; 109, *gentle*.
ierarchie, 98, *hierarchy* (*of angels*).
jewus, 301 (r. w. þus); jewys, 301 (r. w. þis), *Jews*.
i-fownde (pp.), 149, *found*.
i-knowe (pp.), 132, *known*.
ilke, 170, *each*.
inbassett, 70, *embassy*.
incheson, 108, *occasion, cause*; encheson, 251.
indeploydo, 204 (Latin st. dir.). *See* diplois.
indute, 193, *clothed*.
inhabith (pp.), 354, *settled, established*.
injouyid, 118, *rejoiced* (*exultavit*); enjoyd, 117; injoyeth, 358; injoye, 373. *See* enjonyd.
inow, 253, *enough*; 21, anow.
inportable, 272, *unbearable*.
i-nvm (pp.), 149, *taken*.
irke (v.), 168, *grow weary*.
juge, 116, hese juge, ? *See* Intro., p. xliii.
i-wys, 7, *certainly*; i-wus (r. w. þus), 122; wys *for* i-wys, 73, l. 32.

kachyd, 274, *caught*.
kage, 153, 156, *scaffold, pageant, seat of honour* (*Prompt. Parv.* cage, catasta); cf. myn hyȝ cage, *Hymns to the Virgin and Christ*, ed. Furnivall, E. E. T. S; castell and cage, *Castle of Perseverance*.
kan, 140, þat kan 3our good, *know what to do*.
kayser, 173, *emperor*; caysere, 190.
ken (v.), 117, *acknowledge*.
kend (sb.), 148, *kind, nature*; kendely, 30, *natural*; kende, 80, *race*. *See* kynde.
kepe (sb.), 171, *care*.
kepyng knyght, 34, *keeper, protector*.

kerchere, 49; kerchy, 296, *kerchief.*
kest (pt.), 278, *cast.*
knad, 355, cragyyd knad (Halliwell, *knife*), ? *for* knag, *stump*; hence *bludgeon.*
knawe (r. w. awe), 79, 355, *know*; knawe (r. w lawe), 284, *known*; knove, 267 (r. w. lowe), *know.*
knawe, 177, 272, *gnaw.*
knelande, 355, *kneeling*; knelende, 67.
knett (pp.), 326, *knotted, fastened*; knyt, 17, *joined.*
knowlych (v.), 60, *acknowledge*; knowlage, 115.
kure (v.). 49, *cover.* *See* curyng.
kynde, 119, *generation* (*progenies*); 39, *species.*
kynde (adj.). 149, *natural, native.*
kyngdham, 229, 350, *kingdom*; kyngham, 282.
kynnys, 110, in no kynnys wyse, *by no means.*
kyrke, 168, *church*; cherch, 55; chirch, 121.
kyth (sb.), 149, kynde in our kyth, *kindred.*
kythe (v.), 170, *make known, show*; kydde (pp.), 45; kyd (pp.), 125, *well known.*
kytt (v.), 345, *cut.*

lacche (v.), 26, *gain, receive.*
lak, 129, withowtyn lak, *without fail.*
lake, 288, in lake, *lake of Hell*; 324, 333, 334, 370, *pit, grave*; 359, lake of lyonys, *pit.*
lappe, 343, so nere our lappe, *so near our persons.*
lappyd, 117, *closed, bound.*
las (r. w. was, pas), 14, *less.*
las (sb.), 25, *net, snare.*
lasse, 19, *lest.*
lat (imp. s.), 47; late (imp. p.), 65, *let.*
latyng, 243; lettyng, 4, *hindrance.*
laue (r. w. haue, raue, saue), 91, whyte as laue. *See* Note at end of Glossary.
lave (r. w. knawe), 355, *law*; lawe, 4; lay, 55, 377 (lede no lecherous lay), *rule of life, conduct.*
lawh3, 125; lawgh, 141, *laugh*; lowh (pt.), 21.
lay, 154, the lesse lay, *laity, ignorant people.*
lech (v.), 179, 192, *heal, cure.*
lechory, 42; lychery, 228, *lechery.*
ledys, 173, *peoples.*
lees, 328; les, 331, *falsehood, deceit.*
lef (v.), 32; leff, 164, *leave.*
leffyl, 82, *lawful.*
leke (adj.), 289, *like*; lycke, 274.
lely, 90, lely whyte, *lily.*
lemys, 163, *limbs*; lyme, 160.
lenage, 183, *lineage, pedigree*; lynage, 58.
lende (v.), 160, *land, arrive.*
lenger, 81, *longer.*
lenyall, 60, *lineal.*
lere (v.), 24, *learn.*
lese (inf.), 48. *lose*; lore (pp.), 56; lorn (pp.), 42.
lesse than (conj.), *unless.*
lest (v.), 20 (*corrected from* last, r. w. best); leste, 68; lestyght (3sg.), 92, *last, endure.*
lest, 126, 179, *list, listen*; leste (imp.), 84; lyst (imp.), 45.
lesyng, 4, *deception.*
lete (v.), 5, *cause*; lete, 28, late, lett, 72, *let.*
lete (v. pt.), 16, *leave.*
leve (v.), 233, *believe.*
leve (inf.), 26, *live*; levyn (inf.), 26; lyff (inf.), 30; levyth (3 sg.), 47; levyd (pp.), 71.
leve (adj.), 28, *dear*; levyr, 30, *rather.*
levers, 106, *livers.*
levyn, 146, *lightning.*
levyng, 29, 31, *living, life.*
levynt, 258, i. e. levyn it, *leave it*; cf. reysynt.
levyth (pp.), 256, *left.*
lewd, 62, *ignorant*; lewdness, 144, *ignorance.*
leyke (v.), 148, *go quickly.*
leyn (inf.), 276, *lay, pledge*; leyn (inf.), 324, *lay, cast down.*
leysere, 184, *leisure*; 298, leysere seyng, *slowly, mournfully* (N. E. D. *leisurely*).
lofsummere (adj.), 151, *more lovesome.*
lofte, 76, on lofte, *aloft, on high.*
logge, helle logge, 26, 176, 305, 319, *prison of hell.*
lokygh, 154, *locketh.*
lokyn (pp.), 17; loky *for* lokyn, 26, *locked.*
longe (v.), 36, *belong*; longyht (3 sg.), 57; longygh (3 sg.), 199.
loof, 195, *loaf*; 345, loff; ? 91, laue.
losel, 33, *scoundrel.*
loth (sb.), 329, *evil*; loth (adj.), 338, *wicked.*
loveday, 103, *day of agreement.*
lovnesse, 357, 359, *lowness, humility.*
lowlyte, 329, ? *for* lewte, *loyalty* (r. w. fewte).

lowte (v. 3 pl.), 53; lowth (inf.), 156, *bow.*
loyn (pp.), 13, 97, *lain*; loyn (1 pl. pt.), 274, *lay.*
lullay, 129, *lullaby.*
lullyd (v. int. pt.), *slept peacefully.*
lurdeyn, 41, *lazy person.*
lyberary, 80, we xal lerne you þe lyberary of oure lordys lawe, *the whole of, the canon.*
lyce (v. 3 sg.), 85 (r. w. servise), *lies.* *See* lyggyst.
lyche, 154 (r. w. dich); lycke, 274, *like.* *See* leke.
lyffiad, 1, *life.*
lyfte (pp.), 75, *lifted.*
lyfte (adj.), 294, *left (hand).*
lyggyst (2 sg.), 150, *liest*; lyght (3 sg.), 140; lyce (3 sg.), 85; lyth (3 sg.), 7, *lies*; lyne (inf.), 214 (3 pl.), 172.
lyght (v. pt.), 320, I lyght out of, *lit, alit*; lyth (pp.), 5; (inf.), 241; lyhtyn (inf.), 157.
lympe, 160, *lump.*
lymyd, 56, handys lymyd; cf. *later expression* lime-fingered, *given to pilfering.*
lynacion, 178, *measuring.*
lyste (sb.), 161, 309 (r. w. resquest), *desire, liking*; lyst (v.), 67.
lyst, 235, *lest.*
lytenyth (3 sg.), 96, *lighteneth, illumines.*
lyth (sb.), 17; (adj.), 68, *light.*
lyty *for* lytyl, 147.

maculacion, 133, *spot, stain,* fig. *defilement* (1st example N. E. D.).
make (sb.), 19, *mate.*
make (inf.), 1; makyn (inf.), 3, *make*; made (pt.), 1; mad (pt.), 58; makyght (3 sg.), 172.
males, 9, *malice.*
mankende, 53, 60, *mankind, men*; 163, 302, *human nature.*
mankynne (r. w. begynne), 148, *mankind.*
mansclawth, 290, *manslaughter, murder.*
many, 87, *for* man.
marryn (inf.), 153, *mar, destroy.*
massage, 43, *messenger.*
massage, 108, *message.*
mast (v.), 219, *mayest.*
mavmentryes, 371, *idolatries.*
mayn (sb.), 22, *power.*
maystrye, 179, *mastery*; maystryes, 199, 226, *cunning tricks.*
me, 220, *men.*
meche, 68, *great (much).*
mede (sb.), 16, *reward*; mede (v. inf.), 50.
medele (v.), 34, *have to do with*; 148, *mingle.*
medylerth, 26, *earth, world.*
meke (v.), 97, *make meek, temper.*
mekell, 159, *great*; mekyl, 18, 125; mykyl, 172.
melle (v.), 184, *declare, utter.*
melle (v.), 18, *mingle.*
melyon, 266, *million.*
men (v. inf.), 87, *mean.*
mende (sb.), 7, *mind* (haue mende = *know*); mendys, 226, *thoughts, memories.*
mene, 108, l. 327, *mine, my.*
mene (sb.), 166, 364, *mediator.*
mene (sb.), 369; meny, 254, *company, gang.*
mercyabyl, 100, *merciful.*
mere (sb.), 162, 329, *boundary,* hence *way, place.*
merke (v.), 195, *darken.*
merveyl (adj.), 90; mervaylle, 224, *marvellous.*
mete (sb.), 8, *food, meal.*
meth, 147 (r. w. breth, deth), *moderation, gentleness.*
methowut, 274, *methought.*
meve (v.), 192 (r. w. greve); meef (r. w. breff), 229, *move.*
mo (adv.), 26; moo (adj.), 109, *move.*
mokador, 179, *bib, napkin.*
molde (sb.), 1, *earth, world.*
mon (sb.), 110, *moan.*
mon (aux.), 277, *may, shall.*
monyth, 106, *month.*
moote (sb.), 4, *dispute.*
morny (adj.), 97, *mournful.*
mote (aux.), 45, *may*; moty *for* mot I, 29.
mothalle, 278, *moot hall, judgement hall.*
mow (aux.), 99, *may*; mowne (pl.), 374, *may, can.*
mowe, 302, *grimace.*
mownth, 294, *mount.*
mullinge, 151, *term of endearment* (1st example N. E. D.).
mure, 358, 370, *demure, modest.*
muse (v.), 131, *think, consider.*
muste (sb.), 353, *new wine.*
mut *for* mot, 65, 118, *may.*
myche, 153, on a myche? *See* Note.
myche, 356, *much.*
myght (sb.), 35; myghtys, 73; myth, 1, 226, *might.*

myht (v.), 31; myth, 2, *might.*
myht, 359, *mighty.* *See* almyght.
mynstrelle (pl.), 152; mynstralle (pl.), 174; menstrelle (pl.), 176, *minstrels.*
myrable, 360, *wonderful.*
myrke (adj.), 161, *dark*; myrkenes (sb.), 217, *darkness.*
mysse (sb.), 38, *wrong, injury.*
mys (v.), 7; mysse, 44, *miss.*
myscheve (v.), 127, *to come to grief, go astray*; myschevyd (pp.), 100, *in misery.*
myschyf (sb.), 18, *evil plight*; myschevys, 98, *miseries.*
mystyr, 132, *kind.*

nale, 54, at þe nale, *at the ale (house).*
nat, 25; natt, 56, *not.* *See* noth.
ne, 20, *nor.* *See* nere.
negramauncye, 178; nigramansye, 266, *witchcraft, necromancy.*
nemene (v.), 164 (r. w. evene), *name*; nempne (r. w. hevynne), 47.
nere, 40, 228, *nor.*
nesch, 28, *soft, tender, weak.*
nest, 107, *next.*
neyhand (adj.), 162, *near at hand.*
neyth (v. inf.), 226, *draw near.*
neyther (. . . nor), 32; neythyr (. . . nore), 53, *neither.* *See* nowther.
nome (pp.), 88, *taken.* *See* i-nvm.
norche (inf.), 196, *nourish*; norchyth, (3 sg.), 77.
norsshere, 225, *nourisher.*
norture, 29, 358, *nurture.*
noth, 11; nott, 67; notht, 109; notwh, 299; not3, 305; nought, 24; nowght, 41; nowth, 11, 97 (r. w. wrought); notwth, 233, 267, *not.*
novelle, 346, *news.*
nought, 75; nowht, 38; nowth, 20, l. 126; not, 68, *nought.*
nowther (. . . ne), 56; nother (. . . ne), 87; noyther, 253, *neither.* *See* neyther.
nowthty, 34, *worthless.*
noyis, 76, *noise, sound.*
noyous, 76, *grievous.*
nyghe (v.), 156; nyhyn, 359, *draw near.* *See* neyth.
nyn . . . nyn, 62; nyn, 117, *nor.*

o, 72, *one*; oo, 17; on, 21.
obecyon, 281, non obecyon of errour, *obstacle* (Fr. *obicion.* *See* Godefroy, *Dict. de l'anc. langue française*). Not in N. E. D.
obeschyauns, 357, *obedience*; obeschaunce, 367; obedyens, 57, 75.
oble, 255, *sacramental wafer.*
oblocucyon, 62, *bad delivery* (N. E. D. in this case only); or *interruption* (Halliwell, Latin obloqui, *to interrupt a speaker*).
ocapye, 352, *occupy*; occapyed, 81.
odyr, 264, *other.*
ogyl, 368, *shudder.*
olyff, 186, *in life, alive*; on lyve, 323.
onethys, 137, *with difficulty.*
onpossible, 180, *impossible.*
ony, 96, *honey.*
onyth, 227, *at night.*
or (conj.), 48, *before.*
ordenaryes, 79, *ecclesiastical officials.*
ore, 71, *grace.*
ore, 299, *for* oure, *our.*
ostage, 137, *hostelry.*
outh, 359, 367, *aught*; owght, 81; owgth, 86; owught, 115.
outrage (v. int.), 127, *commit excess, transgress.*
ouyr (v.), 8, *hover.*
ovyrdon (adv.), 21, *exceedingly.*
ouyrlede, 245, *domineer over* or *lead astray.*
ovyth, 46, *behoveth.*
owe (adj.), 25, *own.*
owth, 79, *out*; owughte, 131 (r. w. aboute).
owtrage (adj.), 35, *violent.*
owyght, 92, *oweth, should.* *See* howeth.
oyle, 262, oyle of mercy.

pace (v.), 12, *pass.*
pad, 154, *toad*; padde, 175.
page, 13, *slip for* pagent.
page, 174, *fellow, knave.*
paphawk, 154, 169, *suckling* (only instances given in N. E. D.); Halliwell *parrot* (*? for* papjay, popinjay).
paramoure (sb.), 44, *darling,* (Abraham, of Isaac)
parayl, 231, *equipment, ways and means*; 253, *apparel.*
parlement (of hetne), 82, 264, *Divine Council.*
parochonerys, 64, *parishioners.*
partabyl, 259, *capable of sharing.*
pas (sb.), 74, *pace, step.*
pasche, 244, *Easter.*
passage, 106, 108, *period of pregnancy.*
passent, 345, we went with hym evyn passent, *journeying.*
pawsacion, 81, *pause.*

pay, 43, *pleasure, satisfaction.*
payd, 72, *pleased.*
pelle, 158, 232, *fur, furred cloak.*
pende, 169, prevyn pychyn and to-pende; 302, with stronge peyn yt gynnyth to peynde, *press, pinch,* (N. E. D. dial.).
pepyr, 20, *pepper.*
perchyn, 225, *pierce*; perysch, 181.
perdure, 239, *continue.*
pere (v.), 123, *appear.*
pere (sb.), 20, *pear.*
persevere, 106, *for* perservere, *preserver.*
pertly, 1, *briskly, readily.*
perverte, 232, *perverteth.*
perysch, 181, *pierce.*
pet, 371, *pit.*
pete (sb.), 9, *pity.*
pete (v.), 25 (r. w. ete), *put*; 155 (r. w. wete), *put* or *pity.*
peusawns, 245, peusawns of pepyl, *crowd, number of.*
peys, 223, *weight.*
pillid, 355, *bald.*
plasmacion, 180, *fashioning, creation.*
playn, 207, telle us þe playn, *the plain case*; 237, *openly.*
pleand, 62, *acting*; pleyand, 355.
plentevously, 35, *plenteously*; plentevous, 227.
plesande, 229, *pleasing.*
plesawns, 17, *pleasure.*
pleson, 101 (r. w. reson), *pleasure* (not in N. E. D.).
plete (v.), 175, *plead.*
pleyn (v.), 197, *act.*
pleyne (adj.), 157, poundys pleyne, *full*; 356, 370.
pleynge fere, 107, *playfellow.*
pleynyn, 112, *complain.*
ply, 232, *work at, carry out.*
plyght (v.), 144, *fold.*
plyth (v.), 2, *promise*; plyghtys (1 sg.), 170; plyght (pp.), 56.
plyth (sb.), 12, *plight, state*; plyght, 37.
poer (sb.), 282, *power*; pore, 119.
poer (adj.), 245, 249, *poor*; pore, 24; power, 144, 249; porys, 99, *of the poor.*
popetys, 169, *dolls, puppets.*
portature, 30, *figure, form.* (*See* N. E. D. portraiture.)
portys, 50, *gates.*
postelis, 372, *apostles.*
povert, 64, *poverty.*
pouste, 17, *power*; pooste, 339.
powndys, 157, *ponds for fish.*
praty, 96, *pretty.*
pray, 300, to delyuere man fro þe develys pray, *action of preying, capture* (earliest instance in N. E. D. 1523); pray, 204, *prey.*
prayr, 89 (r. w. her), *prayer.*
prayt, 233, *prayeth*; preyand, 355, *praying.*
precepte (pp.); 255, *prescribed* (earliest instance in N. E. D. 1534).
pref (v.), 289 (r. w. belef), *prove.*
prendyd, 175, ?*taken*; Halliwell, *pricked* (?*for* prened).
prerogatyff, 107, *prerogative, peculiar right.*
present, 235, *now, at this place.*
prest, 11, *ready.*
presyn, 346, *prison* (*altered from* preson *to rhyme with* aresyn).
pretende, 74, *aim, direct*; 358, *hold out, offer*; 359, ?*make an attempt*; 362, pretendist, *intendest.*
prevyde (v.), 102, *look* (meaning not given in N. E. D.).
prevydens, 81, ?*for* provydens, *provision.*
prevyn, 154, 169, *put to the proof, test.*
prise, 37, 149, of prise, *excellent, precious.*
promyssyon, 58, *promise*; promiscion, 350.
pronunciation, 62, *delivery, declamation.*
properyd, 230, I am properyd, *mine is the property, the right*; N. E. D. proper (v.), *to make master of.*
prose, 231, *story, narrative.*
provaylys (v. 3 pl.), 226, *for* prevaylys, *avail, benefit.*
prow, 111, 308, *advantage.*
prune, 154, *trim, preen.*
prynsesse, 252, *princes*; prysis, 355.
psalmus, 96; psalmys, 74, *Psalms.*
pshalmodyeth, 260, *sing psalms.*
punchement, 100. *punishment*; punchyth, 68, *punish.*
punche, 328, *pierce.*
purvyauns, 228, *provision.*
pyan, 20, *peony*; pepyr, pyan; cf. peper and piones . . . hote spices, *P. Pl.* B. v. 312.
pychen, 169, *stab.* *See* pyth.
pygth, 96 (r. w. with), *pith.*
pyke (v.), 91, *pick.*
pylis, 199, *towers.*
pylle, 277, whele and pylle, *a game.*
pyn (sb.), 142, *suffering*; 211, pyne.
pynde (pp.), 28, to pynde, *wasted.*

pynne (sb.), 129, *centre of the target*; cf. prycke, 40; pynne, 197, *peak.*
pynne (v.), 24, 251, *shut up, confine.*
pyth, 12, *thrust*; pyth (pp.), 1, *placed, fixed*; pyght (pp.), 6, 144, 196; pyht (pp.), 18.

qwalle, 60, *whale*; whallys (gen.), 340
qwan, 241, *when*; quan, 109.
qwart (sb.), 211, *health*; qwerte, 191, 344 (adj.), *whole, sound.*
qweche, 259, *which*; qwhich, 216; qwyche, 331. *See* weche.
qwed (adj.), 13, *evil, wicked.*
qwedyr (v.), 114, *quiver.*
qweke (v.), 27 (r. w. freke), *quake*; qwake, 15.
qwelle (v.), 12, *kill.*
qwelp (sb.), 45, helle qwelp, *whelp.*
qweme (v.), 101, *unite, reconcile*; queme, 361, *please, be agreeable.*
qwenys, 171, *women, queans.*
qwens, 75, *whence.*
qwere, 269; quer, 365, *choir.*
qwere, 102, *where*; qwher, 278.
qwethynge, 335, quyk and qwethynge, *speaking* (earliest quotation of this phrase N. E. D. 1529).
qwhethe, 204, *bequeath, consign*; qwethe, 213.
qwhyl (conj.), *while.*
qwy, 112, *why.*
qwyght (adj.), 336 (r. w. syght), *free, clear*; (v. inf.), 16, 39, *requite, reward.*
qwyke, 96; qweke, 227; quyk, 335, *quick, alive.*
qwyle (sb.), 65, *time.*
qwyppys, 294, *whips.*
qwyte (adj.), 19, *white.*

race (v.), 185, *break asunder.*
raftys, 170, *beam, pole, shaft (of a spear).* *See* rakynge.
rake (v.), 173, rake þem on rought, *rake, sweep.*
rakyl (adj.), 21, *hasty, unstable.*
rakynge, 170, with rakynge raftys, *dashing, violently moving.*
ransake, 143, *search carefully.*
rape (sb.), 169, *violence.*
rape (sb.), 218, *haste*; (v.), 369, I renne I rappe; (imp.), 373.
rapely, 374, *swiftly, quickly.*
rappe (v.), 173, *smite, hit.*
ravaschyd, 348, *transported.*
ray (sb.), 170, a reed ray, *aphetic for* array *or* ray, *dance* (dance of blood).
ray (adj.), 233, ray tabardys . . . ray hodys, *made of ray*, i. e. *striped cloth.*
rebate (v.), 69, *abate.*
reclyne (v.), 132 (r. w.), *to return, to earlier condition* (quoted in this sense N. E. D.).
record (sb.), 40, record of my boy (absol. phrase), *my boy bearing witness.*
recure (v.), 82, *win, obtain*; recuryd (pp.), 226, *recovered, restored*; recuryn (inf.), 281, *restore to life.*
reddure, 355, *rigour, severity*; redrure, 239, ? *for* reddure.
rede (sb.), 5, *counsel*; reed, 23.
rede (v.), *counsel, advise.*
redolent, 80, *sweet-smelling*; redolens (sb.), 241, *perfume.*
reducyd, 263, ? *brought back again.*
reed, 48 (r. w. god), *for* rod.
reed (adj.), 170, *red, blood-stained.*
regyon, 80, Regina of regyon, *rule, government*; 102, *region.*
rejoyse (v.), 56, *enjoy*; (sb.), 377, *joy, pleasure.*
relacion, 82, *regard, consideration*; 38, *report.*
relefe (v.), 356, *remain.* *See* relevys.
relese (v.), 195, *relieve, alleviate.*
releve (v.), 220, *relieve, assuage.*
relevys (sb.), 81, *remains.*
rem (r. w. bedleem), 146, *realm.*
remeffe, 229, *remove.*
renne, 10; ronne, 10, *run.*
replye (v.), 256; replyeth (imp. pl.), 360, replyeth and assedually wachith, *apply.*
repreff, 32; repreve, 127, *reproof.*
reprevable, 232, *conducing to the reproof of.*
rere (v.), 56, *raise up.*
resch (sb.), 161, resch and root, *rush*; rosch, 28.
rescu (sb.), 106, *rescue.*
rese (v.), 372, *rose*; reson (pp.), 312, *risen.*
responcyon, 355, *answer, response* (earliest example N. E. D. 1502).
respyt, 113, *delay.*
rest (v.), 228, *remain.*
resydens, 182, *seat, position.*
reve (v.), 156, *spoil, plunder*; 302, *take (away)*; 322 (pp.), wyttys ben revid.
revere, 353, *river.*
revyfe, 231, *revives.*
rewe (sb.), 10, *row*; rowe, 35.
rewelerys, 236, *rulers.*

rewly (adj.), 10, *rueful, piteous*; ruly, 12.
rewthe, 99, *matter for regret.*
reynenge, 16, *sovereignty.*
reynes, 227. *cloth of Raines, linen made at Rennes.*
reysynt, 246, 299, *for* reysyn it, *raise it. See* levynt.
roberych, 260, *rubric, stage direction.*
rochand, 287, I reyne as a rochand, ? *ruler* (Halliwell), *or cognate with* roch (= *rough*).
rought (sb.), 173 (r. w. dowt, abought), *rout.*
rowel, 169, *spur* (I ryde on my rowel = *I ride spurring*).
rowneys, 170, *horses, hackneys.*
rowne (v.), 374, *utter.*
rowse (v.), 83, *proclaim, make public*; 97, *utter.*
rowte (sb.), 35, *company, assembly*; rowthte, 176.
rowth (v.), 167, 281 (impers.), 369, *reck, care* (*past tense form with present meaning*).
rubbe (v.), 375, ?.
rustynes, 42, rustynes of synne, *corruption.*
ruyne, 104, *fall, overthrow.*
ryff, 3, his chylde þer offered xuld be upon an hylle full ryff; þe busshop toke here iii maydonys ryff; 92, I wedde here ryff; (adv.), *readily.*
ryght, 34; ryte, 2; ryth, 1, *right.*
ryghtwysnes, 100, *righteousness.*
ryme, 227, *match.*
rys, 20, gentyl rys, *rice* (*choice rice*).

sa, 119, ? *so.*
sacryd (pp.), 255, *consecrated.*
sad, 1, *serious*; 154, *firmly fixed* 223, *heavy*; sadly, 41, *resolutely.*
sage (adj.), 8, 105, *wise*; 117 (sb.), *wise woman.*
sage, 93 (r. w. age), in old sage, *saying*, cf. *Pearl*, l. 226, saghe; sawys, 80, *sayings, speech.*
salver, 166, *healer.*
saluse (v.), 361, *salute.*
same, 19, in same, *together.*
satan, 228, *satin.*
sawe, 267 (r. w. have), *save.*
sawtere book, 95, *Psalter.*
sayll (v.), 40, *assail.*
scappys, 197, *slips, mistakes.*
schadu (v.), 105, *shadow.*
schal. *See* shalle.
schamly, 362, *shamefully.*
schape (v.), 132, *escape*; shape, 313.
schapman, 252, *chapman, trader.*
schapyn, 317, *cause, bring about.*
scharlys, 171 (r. w. gerlys), *churls.*
schedyn (v.), 156, *shed.*
schelchownys, 170, MS. schel chownys *altered to* schel chowthys, ? *for* selcouthys, *marvels*; possibly in the first case a mistake for schel-trownys, *troops.*
schende, 46, *injure, destroy*; schent (pp.), 110, *disgraced.*
schep, 139, *cheapness, abundance.*
schet (pp.), 28, *shut*; shytt (pp.), 248; shytte (pr. t.), 215.
schet (pt.), 40, *shot. See* shete.
schon, 52, *shoes*; sho, 25, *shoe.*
schonde (sb.), 317, *shame, disgrace.*
schrowde, 25, *garment.*
scle, 46, *slay*; scloo, 46, 171; slo, 33; slen, 147; slewe (pt.), 34; scle (pt.), 41; sclow (pt.), 28; slawe (pp.), 9; slayn (pp.), 3.
scleppe (v.), 36, *slip.*
sclepyr, 93, *slippery.*
sclyde, 216, our sorwe doth slake and sclyde, *slip away, be forgotten.*
scorn, 220, *shorn, rent.*
scowte, 128, *a term of abuse.* 205/145
se (v.), 2, *see*; sene, 4; seyn, 52; saughe (pt.), 162; sey (pt.), 277, 311; say (pt.), 330; sowe (pt.), 253; seyn (pt.), 351; sene (pp.), 2; sayn (pp.), 34, 323; seyn (pp.), 81; seyne (pp.), ? 152.
se (sb.), 18, *seat.*
se, 359, l. 123, *for* so *or for* be = *by.*
se, 103, l. 193, ?.
seche, 246, *such. See* soch, suych.
seche (r. w. leche), 152; seke, 153, *seek*; south (pt.), 7; sowth (pt.), 8; sought (pp.), 30; sowte (pp.), 102; sought, 303, *attacked, visited*; han de sowth, 275 (*see* do).
seke, 65, *sick.*
sekyr, 38, *safe, sure.*
sel, 258, 276, *time*; seyl, 274.
selkowth, 146, *strange.*
selph, 93, *self*
semlant, 153, *appearance.*
sen, 298, *saint.*
sen (conj.), *or* son, 66, *since. See* syn *and* sythyn.
sende, 103 (r. w. kende), *sent.*
sengler (adj.), 360, *singular.*
senstere, 357, ? *seamstress* (disparaging term for women).
senues, 297, *sinews.*

sequens, 65, *sequence, chant.*
ser, 369, *withered, sere.*
serge (sb.), 273, *search.*
serteyn (sb.), 241, a serteyn of chylderyn, *a number.*
seryattly, 357, *one by one, seriatim.*
sese, 220, *cause to cease.*
sesyd, 112, *seized, in possession, established.*
sethe (adv.), 118, *since.*
settynt, 275, settyn it, *set it.* *See* levynt, reysynt.
seuer (v.), 358, 370, *promise, assure, declare.*
severe (v.), 232, *sever.*
severe (adj.), 366 (r. w. cure), ? *sure*; sewre, 242.
sevyle, 228, *civil law.* *See* cevyle.
sew (v.), 13; *proceed, go with speed*; 108, 247, *petition, sue*; *follow*, 289; suenge, 29; sewyng, 256, *following.*
sewe (sb.), 377, *sow* (?).
sewte, 182, *suit, cause, action*; hold the sewte, *defend the action.*
sey, 25, *say*; seyn, 40, 52, l. 22 (or *see*); seyt, 299; sythe, 235, *saith*; seyand, 355, *saying*; ȝe haue me herd seyd, 30.
seyd, 125, *seed.*
seyn, 228, *sign.*
seyne (r. w. tweyne, regne), 152, ? *for* sheyne, *bright.* *See* shene.
seynge, 76, l. 123; 311, st. dir., ? *seeing.*
seyse, 228, seyse nere sessyon, *assize* (form not given in N. E. D.). *See* syse.
shadyr, 148, *shudder.*
shaftys, 154, *spears.*
shalle, 58, 202, 207, 348; shal, 204; schal, 229, 262; sal, 41; shalt, 50; schulle, 4; shulle, 8, 30; shul, 195; schulde, 48; schuld, 256; and throughout the *Assumption* Play *for usual* xal, xul, xulde.
shamfastnes, 105, *shyness.*
shede, 266, *sheath.*
sheff, 32, *sheaf.*
shendynge (sb.), 162, *harm.*
shene (adj.), 146, *bright.*
shenshipp, 45, *shame.*
shete (v.), 40, *shoot*; schet (pt.), 40; shote (pt.), 40; shet (pp.), 212.
shetyng (sb.), 41, *shooting.*
shewyght, 147, *sheweth*; shewyth (3 pl.), 80, l. 235, ? *cause to appear.*
shove (v.), 229, *show.*
showe (v.), 33 (r. w. loue), *shove, thrust*; 310 (r. w. anow).
shray (s.), 170 (r. w. clay) ? *clamour.* *See* N. E. D. scry. Cf. day *for* die.
shrevyn (pp.), 193, *shriven.*
shrewe (sb.), 125, *wretch*; brede a shrewe, 194, *something troublesome, vexatious, mischief.*
shrewe (v.), 124, *curse.*
shrynkyd (as a snayle), 198, *shrank, drew back.*
shulderyn, 172, *shoulders.*
shynand, 167, *shining.*
shyne (sb.), 146, *radiance* (earliest instance in N. E. D. 1529).
shyrle (r. w. fylle), 113, *shrill.*
skore (v.), 120, *scour.*
skorgyd, 165, *scourged.*
skye, 147, out of Jacob xulde shyne a skye, ?; in a bryght skye, 351, *cloud.*
skylle, 32, *reason*; skele, 361; it is skyl, 92, *reasonable, proper.*
slake, 216, *grow less, come to an end,* cf. *Pearl*, l. 942.
slauth, 376, *sloth.*
slawdyr, 124; *for* slawndyr (64), *slander*; sclaundyr, 125.
slawe (r. w. lawe), 236, *slow.*
sle, 7, *slay.* *See* scle.
sleytys, 146, sleytys slyȝ, *skilful devices*; slithtis, 367; 200, *artifices, wiles.*
slought, 340, *slothful.*
slye, 9, *cunning*; slyȝ, 146, 156, *clever.*
smyght, 48, *smite*; smyth, 253; smyth, 266, *smiteth*; smet (pt.), 277; smete (pp.), 266.
snarle, 368, *catch in a snare, strangle.*
snelle, 113, *quick, ready* (i. e. to help mankind).
sneveleris, 368, *snivellers, whiners.*
soch, 307, *such.* *See* seche, suych.
socurraunce, 207, *succour* (not in N. E. D.).
soferauns, 76, *endurance*; 271, *sanction.*
sofreynes, 81, *masters,* term applied to audience by Contemplacio and in the *Assumption* Play. *See* sovereynes.
sofron, 66, *suffer, allow*; soferyd (pp.), 42, *endured.*
sokelyng, 254, *clover.*
solempne (adj.), 15, *solemn.*
solennyte, 293, *solemnity.*
somowne, 123, *summon.*

son *for* sen, 66, *since.*
sond, 22 *send.*
sonde, 28, 46, 109, 132, *message, dispensation, ordinance*; 87, 169, *messenger.*
sondyr, 40, on sondyr, *asunder, in pieces.*
sool, 227, *sole of the foot.*
sor (sb.), 144, *injury, ailment.*
sore (adv.), 297, *violently*; 5, *greatly.*
sorwatorie, 306, ? (Halliwell, *place of sorrow*).
sorwe (sb.), 8, *sorrow, trouble*; sorwyn, 154, (? pl.).
sorwyth, 68, *sorroweth.*
soserye, 284, *sorcery.*
sote, 4, *sweet.*
sotely, sotylly, 253, *subtly, stealthily.*
sottys, 153, *fools.*
sotyl (adj.), 195, *cunning.*
sotylte, 9, *trick, crafty device.*
sovereynes, 71, *masters, sirs*; soue-reynes, 354. *See* sofreynes.
sought, 303. *See* seche.
sowe (*or* sewe), 229, *follow.*
sowe, 253 (r. w. knowe), *saw.*
sowkyn (v.), 7, *suck*; sokyn (pp.), 24.
sownd (adj.), 32, *reasonable*; 34, *sound*; 134, on sownd, *unsound, ill-founded.*
sownde, 35, Thy seruauntys saue lord fro synful sownde, *swoon, torpor.*
sowre (adj.), 154, *sour.*
sowyght, 67, *seweth.*
spede (sb.), 16, 71, *help, helper.*
spede (v.), 30, *assist, cause to succeed*; sped (pr. t.), 20, *hasten*; spedly sped (pp.), 148, *accomplished.*
spedful, 82, *helpful.*
spedly, 148, *successfully, prosperously.*
spekyn, 30, *speak*; all maner langage hem spak, 15 (refl.); cf. bot than hym spake Gallerone to Gawayne, *Anturs of Arth.*, N. E. D.
spelle (sb.), 115, *language.*
spelle (v.), 147, *relate, preach.*
spere (v.), 27, *shut off, bar*; sperd (pp.), 59, 288, *fastened.*
spetously, 268, *despitefully.*
splayed, 228, *spread out.*
spoused, 354, *wedlock*; 365, *espousal.*
spowsage, 83, *espousal, marriage.*
spowsyng, 85, *marriage.*
sprede, 35, *spread*; sprad (pp.), 21.
sprynge (v.), 4, *spring, arise*; spreng (pt.), 364; spronge (pp.), 60.
spryte, 191, *spirit*; sprytt, 60.
spylle, 12, *destroy*; spilly (1 sg.), 355; spylt (pp.), 41, *shed.*
stage, 35, strete and stage, *raised platform for spectators*; 93, xul dwelle with þow in stage, ? *now, at this time, straightway*; cf. N. E. D. stage, *a period of time. See* stownde.
starkly, 116, *stoutly.*
statis, 355, *dignitaries.*
sted (sb.), 23, with-inne a sted; þis steed, 134; as if used for point in time instead of point in space, cf. *on the spot*; stede and place, 43, *situation.*
steke (v.), 154, *stab, kill.*
stent (v.), 368, *stop, bring to a stand.*
steracle, 197, *spectacle, show.*
sterre, 7, *star.*
steryd (pp.), 25, *excited, instigated*; styrth, 138, *stirreth.*
stevene, 146, *sound*; 350, *speech*; stewyn, 90, *voice, speech.*
stey, 335, *arise, ascend*; stye, 351.
stody (sb.), 75, *study, acquisition of learning*; in a cold stodye, 207, *state of abstraction.*
stomachere, 227, *waistcoat.*
stomble, 28, *stumble*; stumbyll, 161; stomele, 197.
stondyn (v.), 10, *stand*; stonde, 52; stound, 87; stant, 138, *standeth*; stonde (pp.), 40.
stondynge (that), 179, 205, 214, *it being the case that.* (This absol. use not given in N. E. D.)
stotte, 205, *term of contempt for a woman.*
stow (v.), 204, *stop.*
stownde, 12, *time*; þis stownde, *now*; in stownde, 156, *at this moment, now.*
strekyn, 157, *passed, come forth. See* stryke.
strengere, 229, *stronger.*
strenght (sb.), 75, *strength*; strenghthis, 78; strenthis, 163, *powers.*
strengthe (v.), 217, *strengthen.*
streyte, 26, *straight, directly*; streyth, 140.
stryke, 153, *go, make one's way.*
sty, 26, helle sty, *pigsty.*
stye, 160, ouer þis stye, *path* (cf. AS. stīg).
stynkygh, 222, *stinketh.*
styrte (v.) (r. w. herte), 231, *go.*
styward, 7, *steward.*
submyt (pp.), 260, *submissive.*
sudary, 332, *napkin.*
suerd, 3, *sword*; sword, 2.
sumdele, 341, *somewhat, to some extent.*
sumtyme, 26, *formerly.*

supportacion, 122, *countenance, support.*
sustyr, 107, *sister.*
sute, 193, folwyth þe fowle sute of þe devyl, *train.*
sutere, 190, *follower.*
suych, 8, *such*; suech, 76; swyche, 68; sweche, 239; seche, 246; soch, 307.
swage (v.), 35, *abate*; 170, *cease.*
swap (sb.), 7, *blow.*
swappynge (adj.), 172, *slashing.*
swelle, 75, *swallow, devour.*
swem (sb.), 65, *grief*; 101, *a pity.*
sweme (v.), 361, *faint, be overcome.*
swemful, 64, *full of grief.*
swemynge (sb.), 74, *grief, emotion.*
swete (v.), 32, *sweat.*
swetyng, 151, *darling.*
swoot (sb) 26, *sweat.*
swowne (v.), 12 (r.w. stownde), *swoon*; swownde, 139; swonge, 299 (st. dir.); swuonyng, 298.
swynk (sb.), 26, *toil.*
swynke (v.), 32, *toil.*
swythe, 38, *quickly.*
sybb (adj.), 48, sybb blood, *kindred*; sybbest blood, 213; sybbe, syb, 126, *akin.*
syeng (sb.), 35, *sighing.*
sygnes, 80, *signs*; syne, 77, 146; synge, 370.
sygnyfure, 188, *signification, sign*; signifure, 340.
syhyn (v.), 863, *sigh.* *See* sythe.
sympyl, 193, *of little value.*
syn (prep.), 118; (conj.), 165, *since.* *See* sen, sythe, *and* sythyn.
syndony, 311, *fine linen* (sindon, word in Vulgate for linen cloth used by Joseph of Arimathea).
syne (sb.), 77, 146, *sign.* *See* sygnes.
syre, 61, a grym syre, *lord, master.*
syse, 27, *sighs.*
syse, 11, *assize*; in syse, 161, *in state, in proper fashion.* *See* seyse.
syt, 101, *is fitting, seemly*; syt, 26, *sitteth.* *See* syttyn.
syth, 2, *sight*; syght, 33; syht, 39; syte, 52; sygth, 223; sythte, 273; syghtys, 76, *for* fyghtys.
sythe (v.), 334, *sigh.*
sythe, 235, *for* seythe, *saith.*
sythe (adv.), 62, *afterwards*; (prep.), 165, *since*; syth (conj.), 240, *since, as*; sythe þat, 110, *since.*
sythym (adv.), 260 *for* sythyn, *afterwards, then.*
sythyn (conj.), 258, *since, as*; sythyn þat, 130, *since.* *See* syn *and* sen.
sythys, 349, *times.*
syttyn (v.), 18, *sit.* *See* syt.
syttynge, 101, *suitable, fitting.*

take (imp.), 39, *take*; take (pp.), 41; tan (inf.), 38; tan (pp.), 13; takyght (imp.), 171; take, 92, l. 308, *give*; toke (pt.), 2; tokyn (pt. pl.), 345, *gave.*
takke (v.), 288, *tack, fasten*; takkyd (pp.), 297, *nailed.*
takylle, 40, *weapon, bow.*
taske, 318 (r.w. aske), to taske a wynk, *tax, levy,* i. e. *seize, take.*
tast (v.), 142, *touch, examine.*
taught, 162; tauht, 354, *taught.*
tee (v. inf.), 29, *go.*
tekele (v.), 227, *tickle*; tekyl (adj.), 126, *ticklish.*
teme (sb.), 361, *theme*, sayd us this teme, *spoke to us to this effect.*
tempte (v. pt.), 226, *tempted.*
tende (v.), 43, *intend*; 369, *attend*; tent (imp.), 364, *take care of.*
tendyrly, 83, *carefully,* ? *for* tentily.
tene (sb.), 6, *malice, anger.* *See* trey.
tene (v.), 85, *vex*; 368, *suffer vexation.*
tent (sb.), 86, take tent, *take heed.*
terme, 9, *space of time*; 92, terme, tyme and tyde.
termynable, 232, To seuere ryth and wrong in me is termynable; 272, In 3ow alle jewgement is termynabyle. Hence 'to be terminable in' = to be derived from, to have its ultimate source in. (Not in this sense in N. E. D.)
terrewth, 102 (*for* trewth), *truth.*
teryeng, 72, *tarrying, delaying*; tary (imp.), 87; tery (subj.), 278.
testyficacion, 61, *testimony, witness.*
teyl (v.), 26, *till, obtain by tillage.*
teynt, 368, *attainted, corrupt, guilty.*
the (v.), 29, *in phrase* so moty (= mot I) the, *prosper, thrive*; then, 87.
thedom, 131, evyl thedom, *bad luck.* *See* the.
thedyr, 65, *thither.*
therkeness, 96; thyrknes, 270, *darkness.*
therlys, 171, *thralls, serfs.*
thes (r.w. pres, *prese*), 61, *these*; theys, 57.
thes, 231, l. 24, *this*; þese, 259. *See* chalys.
tholyn (v. inf.), 153, *suffer*; tholyd (pp.), 172.

thore (r. w. more), 74, *there.*
thorw, 17; thorwe, 9; thour, 108; thourghe, 57; throwh, 31, *through.*
thouht (sb.), 35; thouth, 11; thought, 28; thowth, 57, *thought.*
thralle (sb.) (r. w. alle), 325 = thraw, *period, space of time.*
thrawe (pp.), 233, *thrown*; throwe (pp.), 24.
thredde, 364, *third*; thryd, 2; thrydde, 75.
threttene, 76, *thirteenth.*
threwth, 100, *for* trewth, *truth.*
throwyht (3 sg.), 67, *throweth.* *See* thrawe.
throwys, 139, *throes.*
thrylle (v.), 8, *pierce*; thyrlyng, 15; thyrlyd (pp.), 268.
thryste (sb.), 98; thrust, 302, *thirst.*
thy, 112, what for thy, *that.*
thyk, 25, þi fals fablis þei be ful thyk, *plentiful*, '*thick*'.
thynke, me thynke (r. w.), thynkyth, thynkeht (v. impers.), 32; thynkyht, 40; thynkygh, 173, *methinks.*
thynkyth (3 pl.), 106, *think*; thynkys (imp.), 120.
thyrknes, 270. *See* therkeness.
to, 111, l. 72, *two.*
to-breke, 48, *break open.*
tokenynge, 146, *sign, betokening.*
too (sb.), 126, *toe*; ton (pl.), 131.
toost (sb.), 173, (not) wurth a toost, *a piece of toast.*
to-pende (v. inf.), 169. *See* pende.
to-pynde, 28. *See* pynde.
tormentry (sb.), 184, *tormenting.*
tose (v. inf.), 373, '*tease out*', *search out.*
tother, 53, þe tother, *other.*
to-torn (pp.), 27, *torn in pieces.*
towaly, 260, *towel.*
trace (sb.), 50, *track*; returnyth his trace, *comes back.*
tras (v.), 13, *trace, follow a course*; 249, on of 3ow my treson xal tras, *contrive, work out.*
trast (v.), 84, *trust.*
tray (v.), 319, *betray.*
trayn, 324, *deceit.*
trekyl, 64, *trickle.*
trenyte, 17, *Trinity.*
trepett, 174, I 3eve hym . . . a trepett, *I trip him up.*
tretable, 201, *tractable, yielding.*
trewth, 2, *truth*; trowth, 56, l. 160.
trey, 6, 97, *anger, spite.* *See* tene.
tribus, 63, *tribes.*
tron, 8, *throne.*
trow (v.), 33, *think, consider.*
trowth, 56, l. 145, *troth.*
trus (v.), 171, *truss, pack.*
tryne, 81, *threefold, triune.*
tryste (v. 3 sg., r. w. myste), 161, *trusteth.*
tundyr, 40, *tinder.*
turtelys, 64, *doves.*
twey, 99; tway, 345, *two.*
tweyners, 117, here tweyners (g. pl.), *of them two.*
twynne, 303, *part in two, cleave asunder.*
tyde (sb.), 1, *time.*
tydandys, 289, 323, 330, *tidings*; tydyng, 3; tydyngys, 43.
tyght, 222, *readily, promptly*; tyth, 16; as tyght, 34, *as quickly* (*as possible*), i. e. *at once.*
tymbre wryth, 136, *carpenter*
tythyng, 3, *tithing, paying tithes.*
tyxt, 226, *text.*

þar (v.), 257, *need.*
þare, 66 (r. w. bare), *there.*
þenge, 2, *thing*; thyng, 19.
þenke (v.), 1, *think, purpose*; thynk, 7.
þese, 259, þese chalys, *this.*
þo, 1, *those.*
þurowe, 1, *through.*

valure, 340, for your valure, *for your worth*, i. e. *to redeem you*; 341, *value.*
varyable, 232, *contrary to.*
varyauns, 6, withoute varyauns, *without deviation, straightway*; varyauns, 232, *divergence.*
vathe, 299, *interjection*, ? *what*; cf. whath, 231.
vengeabyl, 100, *revengeful, prone to vengeance.*
venym (adj.), 192, *venomous.*
verament, 14, *truly, verily.*
verdyth (r. w. lyth, *light*), 339, *verdict.*
verray (adj.), 2, *true*; verry (adj.), 60; veray (adv.), 183, *truly.*
vertuis (adj.), 256, *virtuous.*
veruent, 216, *fervent*; veruently, 15, *flamingly.*
veryfye, 114, *confirm as true.*
vesage, 34, *visage, face.*
vesyte (v.), 98; vycyte, 240, *visit.*
vesytacion, 49, *visitation.*
vetaylys, 244, *victuals.*
veyn (adj.), 34, *worthless.*
vmbyl, 260, *humble, lowly.*
vnbegete (pp.), 258, *unbegotten.*
vndowteful, 75, *free from doubt.*

vndryd, 97, *hundred.*
vnhede (r. w. dede), 24, *uncover.*
vnhende, 176, *discourteous, unknightly.*
vnkende (r. w. wynde), 7, *unnatural*; 99 (r. w. ende).
vnknowlage, 113, *lack of knowledge.*
vnlosne (v.), 237, *unloose, untie.*
vnpynne, 306, *unfasten.*
vnstable (*altered from* vnstabyl, r. w. able), 203, *unreliable, inconsistent.*
vnterest, 167, *uttermost.*
vntey (r. w. wey), 224, *untie.*
vnthende (adj.), 32, *poor, meagre.* *See* the.
voydnes, 116, *emptiness.*
vyl (sb.), 263, *for* wyl, *will.*

wace, 265 (r. w. place), *was.*
wake (v. int.), 17, *to exist fully, be active*; 252, *watch* (int.); wakyn the way, 314, *watch* (tr.), *guard.*
wakyn, 161; *awake*; cf. ore he be wakyn, *Torrent of Portugal*, N. E. D.
walkyn, 19, *welken, sky.*
walterid, 317, *weltering, steeped in.*
wan (v.), 226, *won*; wonnyn (pp.), 146.
wantruste, 212, *mistrust, lack of hope.*
war (adj.), 4, be war, *take note*; ware, 187, *informed, aware*; be whare, 54, *beware.*
wardeyn, 91, *guardian.*
ware (sb.), 187, *goods.*
wark (sb.), 307, l. 1046, *work.* *See* werk.
warly, 310, *warily.*
wasch (pp.), 348, *washed.*
wast (pp.), 27, *wasted.*
watt, 274, *fellow*; cf. *Richard the Redeless*, wattis, *people.*
wawys, 42, *waves.*
way, 111, do way, *leave off.*
wayted, 169, *kept watch*; wayten, 314, *watch, spy.*
weche (v.), 262. 312, *watch.*
weche, þe weche, 12, *which*; þe which, 3; wich (þat), 44; wheche book, 95; whiche, 164.
wede, 25, *garment.*
wedyr (sb.), 307, grett wedyr, *storm.*
wedyr, 113, *whither.*
weldygh, 90, *wieldeth, disposeth*; weldyth, 17.
wele (v.), 188, *will.* *See* wole.
welsom, 27, *wild, unpleasant*; whylsum, 191.
welthis, 95, ryches and welthis.
wem, 4, *stain, pollution.*
wene, 2, *ween, believe*; wend (pt.), 107.
wene, 4, withoutyn wene, *doubt.*
wepone, 265 (st. dir.), *weapons.*
wepyng, 28, wepyng dale, *hell.*
werch (v.), 55 (r. w. cherch), *work*; werke, 19; werkyn, 86; werkyht, 55, *worketh*; werke, 236, l. 158, *worketh.*
werd, 1, *world*; werlde, 26; werdl, 172.
werdly, 10, *worldly*; wurdly, 54.
were, 137 (r. w. to be), *weary.*
werke (v.). *See* werch.
werk (sb.), 16, *work*; werk wylde, 136, *difficult, tiresome business.* *See* wark.
werm, 19, *worm, creeping thing*; 25, *serpent*; worm, 26.
weryd (pt.), 328, awey he weryd þo flyndys, ? *exorcized.*
weryn, 42; ware, 65; wore, 82; worn, 122; where, 240, *were*; wore, 318, *wert.*
wese, 159, *wise.*
wete (v.), 30, *know*; wetyn, 267; *See* wyst, woot.
weyll (adv.), 37, *well.*
weyth, 223, *weight.*
weyys, 159, this weyys (r. w. reyse), *this way.*
whanhope, 11, *despair.*
whan, 307, *wan, gloomy.*
whar, 277, whar, whar, *a hunting cry* (cf. modern 'Ware fox').
whath, 231, *what.* *See* vathe.
whe, 235, *we.*
whight, 55. *creature, man*; wyght, 55; wythe, 115; wyhgte, 135; whyt, 138; whyht, 176; whith, 213; wytys, 307; whithtys, 327.
whith, 72, *with*; whit, 240; *for usual* w^t^ *or with.*
who, 206, *woe*; whoo, 34.
whonde (v.), 115 (r. w. honde), *hesitate.*
whow, 65, *how*; whov, 164.
whyght, 89, *white.*
whyle (sb.), *time*; wheyle, 230. *See* qwyle.
whylsum, 191. *See* welsom.
whysshe, 251, *wish.*
withsytt, 200, *oppose, withstand*; withsett (2 sg.), 200.
wo (adj.), 14, *miserable.*
woke (sb.), 4, *week.*
wole (v. sg.), 17, *will*; wele (sg.), 88; wole (pl.), 292; wyl (pl.), 1; wul (pl.), 67, 332; wolyn (pl.), 291; welyn (pl.), 292; wolne (pl.), 258; wole, 88, *for* wolde.
won (v.), 355 (r. w. on), *wane, cease,*

slacken, or for wonde, *hesitate See.* whonde. *See* Dr. Greg's Note in *Assumption of the Virgin.*
wond, 87, *wand, rod*; whande, 87.
wone (sb.), 17, *habitation, place*; won, 137, *habitation, house.*
wonyn (v.), 149, *dwell*; 146, wonyght, *dwelleth.*
wood (adj.), 41, *mad.*
woolde, 41, *wold, ground*; wolde, 154, 327; 154, on wolde *altered to* ouer mowlde.
woot (v.), 26, *know*; wot, 35. *See* wete.
worde, 183, *world. See* werd.
wore, 88, þerfore now wole I · so my staff holde I · þis jurny to wore. *were to*, i. e. *arrived. See* to (adv.), 'expressing motion resulting in arrival', N. E. D.
woundyr (adv.), 21, *wondrously*; 138 (adj.), wonderful.
wrake (sb.), 129, *injury, harm*; 189, 288, 375, *persecution, vengeance, injury*; 86, thi wurde xal I werkyn withoutyn wrake, ?.
wrech (sb.), 194, werke us mech wrake, both wrech and woo, *punishment, destruction*; wreche, 327.
wrecche (sb.), 26, *wretch, outcast.*
wreke (v.), 148, from woe us wreke; 306, from wo I wole hem wreke, *protect* or *rescue*; wrokyn (pp.). out of whoo ȝet art not wrokyn, *rescued* (cf. *Chronicles of Robert of Brunne*, ed. Furnivall, l. 16076, 'Christendam fro Paen wreche', *rescue, defend, vindicate*); wreke (pp.), 171, *avenged*; wrokyn (pp.), 133, *avenged.*
wrete (pp.), 3, *written*; wretyn, 53.
wrethé (sb.), 26, 209, *wrath.*
wrothe (adj.), 2, *wroth.*
wrougth (pp.), 2, *wrought, created*; wrouth, 9; wrowth, 17.
wry (v.), 229, *turn aside.*
wryth (sb.), 136, *see* tymbre wryth.
wrythe (v.), 28, *twist.*
wul (adv.), 330, *well, very* (*usual* wele).
wul (v.), 67, 332. *See* wole.
wurth (adj.), 158, *valuable.*
wyght (adv.), 40, *strongly, actively*; 310, wyth, *swiftly, readily*; 328, l. 10, *swiftly* or (adj.) *strong*; whyt as thought, 279 (adj.), *swift.*
wyght (sb.), 55, *creature. See* whight.
wyghtly, 152, *nimbly.*
wyk (adj.), 25, *wicked*
wyl (adv.), 16, *well. See* wul.
wyndand, 369, wyndand wod (Halliwell prints wynd and wod), ?*raving mad*
wynne, 164, to jherusalem fast now wynne, *make for Jerusalem*; 146, *gain, win*; wonnyn (pp.), 146, *won.*
wys, 73, *for* i-wys.
wysse (v.), 94, *direct, guide.*
wyst (v.), 112, 310, *knew*; 113, I myght wel a wyst, *known. See* wete, woot.
wyte (v.), 115, *blame.*
wyth (adv.), 310. *See* wyght.
wytte, 65. *for* wylte, *wilt.*
wyttys, 155, *wits.*
wytys, 307, *wights. See* whight.

xad (v. inf.), 259, *shed.*
xal (sg.), 1, *shall* (x forms are the standard forms for this text, except in the *Assumption* Play. *See* shalle); xul (pl.), 6; xuln (pl.), 298; xulde (pt.), 3, *should.*
xamefullest, 273, *shamefullest.*

ye, 87 (*for usual* ȝe), ye.
yif, 356, *if.*
yis, 87, *yes.*
yit, 356, *yet.*
yon (adj.), 159 (*for usual* ȝon), *yon.*
yong, 158 (*for usual* ȝonge), *young.*
yow, 160, 188 (*for usual* ȝow), *you.*
yowr, 161 (*for usual* ȝoure), *your.*
ys, 87, *is.*
yt, 87, *it.*

NOTES

Calsydon. p. 244, l. 374. The reference is possibly to the hardness of chalcedony (cf. 'chalcedonius . . . sculpturis resistere dicitur', Bede, *On the Apocalypse*, and 'The calcydone whiche harde is in to grave', *Court of Sapience*); or possibly to the fact that chalcedony was held to typify those who show forth the light that is within them when called upon to give public testimony of their faith (cf. 'Chalcedonius . . . habet fulgorem sub dio non in domo. Quo demonstrantur hi qui . . . cum vel doctrinae vel aliis sanctorum usibus in servitute ad publicum procedere iubentur, mox quid fulgoris intus gesserint ostendunt', Bede). The path was to lead to the Trial and Death; it is the way taken 'for mannys love'.

glete. p. 155, l. 125. Miss H. M. R. Murray suggests that 'glete' may be connected with the verb 'gleit' or 'glete', N. E. D. = to glitter. In this case the meaning of the passage may be: 'He may put (in) us wits to recognize in the flesh, by the gleam (of the star), God's noble son.'

laue. p. 91, l. 275. Halliwell gives 'lave' = *washed.* Miss Murray suggests that 'laue' may be a Northern form of 'loaf'. Cf. 'whyt as payndemayn', *Sir Thopas.*

on a myche. p. 153, l. 73. The word 'myche' has been altered by the reviser to 'mysse'. 'on a myc' is still quite clear, and the full form can be deduced from the rhyme words 'ryc̄h' and 'dyc̄h'. Miss G. D. Willcock suggests 'miche', *a loaf of bread*, N. E. D. (cf. *Rel. Ant.* ii. 192: 'with-oute wyn and miche', where the word rhymes, as in the text, with 'riche' and 'diche'). The word would here be used with reference to the sacramental wafer, and the missing verb must have been some word equivalent to the 'beleuen' that has replaced it. The meaning is borne out by 'þer-inne sette here sacrementys' in the following line.

PROVERBS, SAYINGS, ALLUSIONS

p. 17. I am fadyr of myth
My sone kepyth ryth
My gost hath lyth
And grace with-alle.

p. 25. I walke as werme with-outyn wede
Awey is schrowde and sho.

p. 28. Schort lykyng xal be longe bought.

p. 29. ȝe must delve and I xal spynne.

p. 31. þat alle ȝour here levyng
May be to his plesyng
And at ȝour hens partyng
To come to good place.

p. 54. By-ware of custome ffor he wyl dere.

p. 58. Of Regalle lyff xal come suche foyson
þat a clene mayde modyr xal be.

p. 64. So xulde euery curat in þis werde wyde
ȝeve a part to his chauncel i-wys
A part to his parochonerys þat to povert slyde
The thryd part to kepe for hym and his

p. 65. And þo þat departe in sorwe god make þer metyng glad.

p. 67. Aftere grett sorwe · evyr gret grace growyht.

p. 70. Aftere grett sorwe · evyr grett gladnes is had.

p. 110. Olde cokwold þi bow is bent
Newly now after þe frensche gyse.

p. 111. Many a man doth bete þe bow
Another man hath þe brydde.

p. 128. But ȝit sum mede and ȝe me take
I wyl with-drawe my gret rough toth
Gold or sylvyr I wol not for-sake
But evyn as alle somnorys doth.

p. 132. In ffeyth I suppose þat þis woman slepte
Withowtyn alle coverte whylle þat it dede snowe.

p. 140. Whan women travayl grace doth growe.

p. 202. þe hare fro þe fforme we xal a-reie.

p. 227. In trost is treson.

p. 252. Mony makyth schapman.

p. 288. Ffor alle his barfot goyng · fro me xal he not skyp.

p. 314. þow þer come both jakke and gylle.

p. 326. Ffor mede doth most in every qwest
And mede is mayster bothe est and west
With mede men may bynde berys.

p. 356. Whoso clyme ouer hie · he hath a foule falle.

p. 357. It wolde cause the comownys to ryse
And rathere the devyl sle hym · than we schulde that abide.

jolyere than þe jay, p. 154; lyth as ro, p. 327; shrynkyd as a snayle, p. 198; whyte as laue, p. 91; whyte as swan, p. 56; wroth as wynde, pp. 7, 315.

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Ludus Coventriae.

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